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THE
Humble Attempt of a LAYMAN
TOWARDS A

Confutation of Mr. HENRY MAYO'S
P A M P H L E T,

CALL'D, THE
Scripture-Doctrine of Baptism, &c.

AND

A Vindication of Dr. GILL from the Personal
Abuse, False Charges, and Misrepresentations of
that AUTHOR;

And, through the Whole,

His Ignorance, Impertinence, Bad Reasoning, and
Perversion of Scripture, are expos'd.

recto

BY PHILALETHES.

He that is first in his own Cause, seemeth just, but his
Neighbour cometh and searcheth him. *Prov. xviii. 17.*

Smite a Scornor, and the Simple will beware.

Prov. xix. 25.

L O N D O N:

Printed for the AUTHOR,

And Sold by Mr. BLYTH, in *Cornhill*; Mr. KEITH,
in *Gracechurch-street*; Messrs. JOHNSON and DA-
VENPORT, in *Paternoster-Row*; and Mr. CATER,
in *Holbourn*. MDCCCLXVII..

Monthly Review for March 1767
Vol 30 p 244 -

Dr Ell having in one of his sermons, asserted and defended the dipping mode of baptism, Mr Mays a revered champion for the sprinkling scheme, attacked the Doctors performance, in the tract above mentioned. In opposition to Mr Mays, now steps forth this learned layman; and a pleasant water fight these champions make of it. But instead of contesting the point as they ought to have done in the pure limpid stream of the river Jordan, the combatants have unluckily tumbled one another into the muddy mixture of Fleet Ditch; where they are plunging and splashing each other, not less to the diversion than the edification of the bystanders.

P R E F A C E.

Gentle READER,

THE Writer of the following pages bath no prejudice against any Pædobaptist whatever. The candid among them he highly esteems. He is honoured with the friendship of several, and hopes he ever shall. His controversy is neither with great nor small, save with the Rev. Henry Mayo, M. A. who bath made himself the bully of infant-sprinklers; and nothing but this man's supra bigottry could have forced him to appear in print.---But, I hear you say, *Who is the Writer?* That shall remain a secret. His name, for me, shall still be nameless. But why so mighty bashful? I'll tell you the reason. He is at present a man of very little consequence, and his real desire is to remain such. In other words, the case is plainly this. While Mr. Mayo is ignorant of his man, he can only reply to him as an author. But if he can once discover who he is, he will probably force him from his retirement, and make his character of greater importance than he desires it should be. For it is well-known, from the printed essays of that gentleman,

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that

that he cannot handle a controversy without paying a compliment here and there to the personal and the private merits of his antagonist.

If the Writer should be censured for the great freedom, and, perhaps, in some places, the bold severity of his expressions,---it is sufficient to answer, that he is only a humble imitator of the sprightly Candidus, who one would think; can never be angry with his own likeness. The scholar, indeed, hath, in one particular; fallen infinitely short of his master. He hath not meddled with private character: But this, I hope, is a piece of dullness which you will easily forgive in a young beginner.

The last Question to be answered is,---why was the Writer so late in his publication? The reason is given in the beginning of his performance. He had not the happiness of meeting with The true scripture-doctrine of the mode and subjects of baptism; &c. till a few weeks ago. But, however; if his answer is a sufficient one, it comes as soon, and, perhaps much sooner than Mr. Mayo will covet to see it. To say no more in its defence, it comes just time enough to serve the witty and the industrious Candidus for a Christmas-box.

THE

Humble Attempt, &c.

A FEW weeks ago I met with a Pamphlet upon Baptism, which the author himself had so good an opinion of, as to entitle it, *A full answer to all that Dr. Gill hath ever published on that controverted Point.* I must own that the author's assurance and self-sufficiency were to me no recommendation of his performance; for I have always hitherto considered modesty as the fairest evidence of merit. But as several worthy Pædobaptists have frequently insisted upon it, in my hearing, that the pamphlet is really unaniwerable, I was determined to give it a serious and an attentive reading. This I have accordingly done; and my reflections upon letters the third and fourth, concerning the *Mode of Baptism*, where the triumph and the mirth of our author run highest, are fully delivered in the following pages. Whether *my Answer* to him is really as compleat as he imagines *his* to be to every thing which hath been published by the *Doctor*, I must not pretend to determine. Let the candid reader judge for himself.

But before I enter upon the controversy, I must be so just to Mr. *Mayo* as to compliment him upon his great artifice and address. If his

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arguments

arguments are not solid and pertinent, he hath made ample amends for this by his wonderful dexterity in playing them off. For, before he ventures upon the subject of Baptism, he labours hard, in letter the first and second, to sink the character of Dr. Gill as low as possible; imagining, without doubt, that if he could exhibit *the very champion of the kingdom of dipping*, as a whimsical, ignorant, and unprincipled person, he might afterwards demolish the kingdom itself with double ease. For he well knows that weak people, (and such are the generality of readers) form their opinion of a doctrine or sentiment, not from the reasonableness of the doctrine itself, but from the credit of its principal abettor.

For this purpose, therefore, after diverting himself with the witty conceit of his having been baptized or immersed in the sound of the Doctor's voice, he proceeds to remark on his supposed warmth and severity to those who are of a different way of thinking. For, if Mr. Mayo hath told the truth, * the Doctor hath described the greatest part of the Christian world, † as *unbaptized heathens*, and their ministers as *unlearned, ignorant of the scriptures, or both*---in short, as *either fools or deceivers*. But let any man peruse the printed sermon; and he will find that no such description hath been given. There is not a single sentence in the whole discourse which hath any tendency that way. Our author, therefore, hath very judiciously and very artfully referred the reader, not to the *printed*, but to the *preached* sermon; that is, (we may suppose) as it was faithfully treasured up in the cleanly

* P. 2.

† That is, we may suppose the whole tribe of Pædobaptists.

storehouse of his own *most charitable memory*. For, by this means, not one in a hundred of his readers is able to contradict him, as not being present when the sermon was delivered. I should think, however, that the Doctor himself, (who absolutely denies what our author hath charged him with, and may be reasonably allowed, like any other honest man, the privilege of answering for himself) is as likely to remember what he said as any other person. But what increased my assurance that Mr. *Mayo* hath strained a point, and metamorphosed a mere negative or denial into downright railing, is, that he hath not only excused himself from telling us plainly, that the above expressions are the very words of *Doctor Gill*; but, as if he was conscious of his own abuse and misrepresentation, hath hastily descended, in the next Sentence but one, to remark upon the *absurds* and the *absurdities*, which he says are less frequently repeated in the printed sermon, than in that which was delivered from the pulpit. But what is the meaning of the term *absurd*? we may apply it to any thing which is inconsistent with truth. If the Doctor therefore hath only made this use of it, where is the railing and the uncharitableness so much complained of? Is it impossible to call things by their proper names, and mention that as inconsistent or absurd which really is so, without transgressing the bounds of decency? Or can we no longer speak our sentiments, and contradict what we believe to be false, without incurring the charge of bigotry and angry *snarling*, or without despising and misusing those who think otherwise? God forbid! for, at this rate, all argument and all dispute must be laid aside, and, instead of instructing and undeceiving each

other, we must keep our opinions to ourselves. But, as no person of common sense will take it amiss that his neighbour should think for himself, and, of consequence, believe those who think differently to be in an error; the Doctor might safely consider infant-sprinkling as a real absurdity, without condemning those who uphold it, or treating them as fools, unlearned, and ignorant of the scriptures, For it doth not follow, because I think a person to be mistaken in one thing, that I must therefore look upon him as equally mistaken and ignorant in every thing else; though, at the same time, it is not possible for us to assent to any truth of importance, without believing those who differ from us to be in the wrong, and in some measure guilty of an absurdity. But so mightily desirous as Mr. *Mayo* appears to be to banish ill-nature, in every shape, from the regions of controversy and dispute; who would not imagine that he himself (poor harmless man!) is all gentleness and candor, and that no such thing as a rough or an ill-natured word could ever fall from his inoffensive pen? He is, however, so far from this, that, on the contrary, the very mildest and the tenderest title he can bestow, I will not say on Dr. *Gill*, but on the Anti-pædobaptists in general, is that of *watery bigots* and *Christian Pharisees*. Nay, that he may display our insignificance in the most disgraceful and most mortifying terms, we are commanded *not to trouble the church of Christ, and despise our Christian brethren*. What! can we no longer vindicate our sentiments, and defend what we believe to be the truth, without being branded as common disturbers? or will Mr. *Mayo* tell the world, that we are not entitled to the same liberty of conscience, and the same freedom of thought

thought as other men? Perhaps he thinks that we are strenuous about a trifle. We do not think it a trifle; because immersion is no circumstance, but the very act of baptizing. But, if it is a trifle, is it not a trifle as much on one side as the other? Let him learn then to be more moderate himself, before he censures the zeal of his brethren. But naked argument will not satisfy him. No, truly, he must add railing to controversy, and, like the famous Dr. *Busby*, of *flogging Memory*, would fain compel us to learn the lesson which he hath dictated, and quietly submit to his instructions, wheener we are willing to do so or not. We may therefore suppose that his whole design in misrepresenting the Doctor as a snappish and an ill-tongued bigot, was merely to palliate his own ill-nature, and open a vent for that rushing torrent of abuse in which he hath drenched and overwhelmed, and as it were *immersed* his Baptist brethren. O *Mayo*, *Mayo*, what a noble artifice is this! who would not rejoice to have such a crafty advocate as thou art!

But to proceed in our remarks on our author's cunning and address, he hath smartly told us, that the Doctor's exposition of his text *was doubtless ad rem*, that is, it was nothing to the purpose. Why so? because, truly, he excluded the Ten Commandments or moral law, as not particularly intended in the passage he preached from. Nay, if Mr. *Mayo's* *charitable memory* hath not deceived him, he expressly told his hearers, that the commandments *are not binding on Christ's disciples*. * But the Doctor himself, who doubtless knows his own sentiments,

and can scarcely be supposed to have been so weak and forgetful as to contradict them openly, expressly, and absolutely,---the Doctor himself hath assured the public, that a greater untruth than this could not well have been told. His Writings in general testify to the contrary, and particularly two of his sermons, one called, *The Law established by the Gospel*, and the other *The Law in the Hand of Christ*. We might add, that the very paragraph which the printed sermon begins with, and which the Doctor hath declared are the very words which he delivered in the pulpit, is alone sufficient to justify him from such a wicked calumny. For he there observes, “ that the Ten Commandments are “ the commands of God, and to be observed by “ Christians under the present dispensation ; “ since we are not without law to God, but under the law to Christ; and they are therefore “ to be kept from a principle of love to God ; “ for the end of the commandment is charity, or “ love, out of a pure heart, and of a good conscience, and of faith unfeigned.” Read this, sarcastic Sir, and blush for shame ! *blush* that you have so wilfully and so despitefully condemned a gospel-minister of a vile and detestable sentiment, which, of all others, is most foreign from his real opinion ; and *blush* (if you have the least remains of modesty) that, to support your calumny, you have meanly referred us, not as you ought to have done, to the *printed* sermon, which all of us might have read, and confronted you with it, but to the sermon as delivered by word of mouth, which scarcely one of us in a hundred had the pleasure of hearing !

Aye ; but the Doctor, you tell us, hath plainly intimated that the Ten Commandments

are *grievous* commands ; that is, if we may guess at your meaning from your own enlargement upon the charge *, that they are very *pernicious* and very *unreasonable* commands. But can you say this, and look your readers in the face ? Where hath the Doctor given such an intimation, or any thing like it ? he hath only told us that, *through the weakness of the flesh, or the corruption of nature, these commands are not easy of observation, and cannot be perfectly kept by the fallen race of Adam*,---and that *they promise life and happiness only to those who obey them all*; though, at the same time (as he hath expressly added) they may be *delighted in by believers* in Christ, after the inward man. Is there any thing here which is contrary to the form of sound words ?---any thing which you yourself must not acknowledge to be true ? You cannot tell us that there is. Wherefore then have you thus vilified your antagonist, by making him say what he never hath said, nor ever intended to say ? This discovers either little conscience, or great ignorance. Let me advise you then, with all your seeming fondness of the Ten Commandments, to be more careful not to violate them yourself, and particularly the ninth, in which you are commanded *not to bear false witness against your neighbour*.

But what shall I say when you charge the Doctor with very *exceptionable* expressions *, only for saying, that the moral law, delivered by *Moses*, is to be kept, *from a principle of love to God* ? A principle which you yourself have acknowledged to be the noblest motive which can animate the Christian's breast. Pity it was that either you, or some of your Prompters, had not

* P. 5, 6.

† P. 8.

revised your pamphlet more carefully, and in a sounder frame of mind, before it was published, and *put a guard* upon some of your expressions, and given others of them a gentle touch, not *as it were with a crow-quil*, but with the edge of a penknife! You ask, Sir, whether the moral law is not to be kept from *duty* as well as from *love*? I answer, yes. But as love, in your own opinion, is the noblest motive of the two, the Doctor would have been very excuseable if he had only mentioned this, which he might very safely have done without excluding the other; or rather, love includes it. For, if I submit to the moral law from love to God, I submit to it because I believe that the God whom I love was the author of it. But how can I believe this, and not believe, at the same time, that it is my *duty* to submit to it? Your charge, however, is actually false. For the Doctor hath expressly mentioned *duty* as well as love, and mentioned it in the very same sentence. What else can be the meaning of those words in which he hath told us, as before quoted, *that the Ten Commandments are the commands of God, and to be observed by Christians*? You have no occasion, therefore, to consume your time in lamenting the corruption of the Doctor and his friends, as if they thought that Christ came into the world to set them free from the obligation, or commanding influence of the law of God. It would be more to your credit and advantage to employ yourself, either in improving your own head, or in mending your own temper, or in praying to God to reform them both: for, to speak the truth, and deal plainly with you, (*layman-like*) you must be very ignorant, or very captious, or both together.

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You have farther condemned the Doctor for his saying that, among the commandments referred to in his text, *Baptism and the Lord's Supper are the chief and principal* *. Why ? Because from thence you have inferred, that he hath exalted *external rites and outward ordinances* above the precepts of the *moral law*. But have you forgot what you have so lately told us, that the Doctor hath excluded the Ten Commandments, or moral law, as not intended in the passage he preached from ? How, then, could he sink these below external and merely positive institutions, when they are entirely out of the question, and wholly distinct from the commands he was speaking of ? One would think, however, that a gospel-minister, as we will in charity suppose you to be, should not have spoken so slightly of gospel-ordinances :---ordinances which are the distinguishing badges of our profession as the followers of Christ, the cement of Christian union and brotherly love, and the public tokens of our gratitude to the best of friends, and our obedience to the best of masters !

But the Doctor, you tell us, hath contradicted himself, and that the contradiction is so plain and glaring, that he hath wrote it *as it were with a sun-beam* †. But in what hath he contradicted himself ? Why, in Mr. Smith's funeral sermon, he hath expressly acknowledged that love to God and love to our neighbour are the sum of the moral law, which was given by Moses ; and, in his late discourse, he hath likewise owned ‡ that the commandments of faith and love are manifestly intended in the text ;

* P. 8.
of your help.)

† P. 10, 11.

‡ (After a little

And yet, as you observe, he says that the *moral* law is not intended. In answer to this, let me only ask you, whether faith in Christ, and love to our Fellow-christians, considered merely as such, or as distinguished from other men, (for that is the love which the apostle hath spoken of) are really included or comprized in the Ten Commandments or not? If you say they are, you will find but few or none of the same opinion: and if they are not, what is become of the contradiction you have so hastily boasted of? I am afraid it will fall upon yourself; for if faith in Christ and Christian love are, according to your own account, the proper commands intended in the text, and neither the one nor the other are included in the law of *Moses*, it will certainly follow that the law of *Moses* is not designed by the apostle.

As to *eternal justification*, which, with all your boasted candor and impartiality, you have generously lugged into your ludicrous pamphlet by the neck and shoulders *, you have not a head for that controversy; as I could easily convince you, if it would not lead me too far from the subject before me. But wherefore, in the name of common sense, have you mentioned a doctrine, which is as little concerned with the ordinance of Baptism as is your stale and threadbare pun of *eternal nonsense*, which phrase is nonsense itself, with real proof and solid argument? I can devise no other reason for it, but a fixed and a determined resolution to sink the character of the Doctor as much as possible, before you ventured upon the controversy; and to prejudice the reader against an opponent,

* P. 11, 12, 13, 14.

whom you was afraid to encounter upon fair and equal terms. Your drift, then, may be justly expressed in the following syllogism :

The chief, if not the whole credit of Antipædobaptism, depends upon the credit and infallibility of its great champion Dr. Gill ;

But Dr. Gill is an advocate for eternal nonsense, and therefore capable of the greatest absurdities ;

Ergo, gentle Readers, Antipædobaptism is eternal nonsense, and one of the greatest absurdities in the world.

O rare Henry Mayo ! who would have thought that a year or two, spent at an academy, could ever have improved and refined an *honest mechanic* * into such an accomplished sophist ? Verily, friend, thou hast thoroughly purged thy brain with the powder of Hellebore, and may'st now set up for a second *Cleanthes* ! But our author is highly displeased with the Doctor, because, truly, in his sermon, or (to adopt one of Mr. Mayo's elegancies) in his *preachment*, he hath enlarged upon only one of the precepts or commandments intended in his text † : for that *Baptism* is one of them, must be readily granted ; because no body can deny it to be a commandment of Christ. We might well suppose from hence that, in Mr. Mayo's opinion, the text of scripture which a man preacheth from, should at all times be the very foundation and epitome of his whole discourse ; and that it may never be employed, upon any account, as an occasional introduction to a particular subject :---otherwise, we must regard what he hath said as an empty and an unmeaning sneer. I might add, that it

* It is pity but he had always remained such.

† P. 8.

discovers a disposition remarkably captious, (I had almost said an inward consciousness of the weakness of his cause) thus to throw the argument,---not entirely on the strength and number of the proofs, but on the propriety or impropriety of the text by which the Doctor hath introduced it. If this is not plain and bare-faced cavilling, I am ignorant what is so. But I shall here content myself with transcribing the Doctor's own apology, as a sufficient answer to Mr. Mayo's disingenuous criticism: "Let the Commandments, says he, be what they may, which are chiefly intended in the text; yet, since Water-baptism is a commandment of God, and allowed to be such, and the rest of the commandments mentioned are not denied to be; nor excluded from being the commandments of God; there can be no impropriety in treating on the commandment of Baptism particularly and singly from this passage of scripture." See the note in page the 8th.

But our christian-hearted author is not satisfied with barely exposing the *preacher* and the D. D. but must likewise trifle with Mr. Gill's character as a *religious man*. "If we may judge, says he*; from Dr. Gill's writings, and believe *fame's trumpet*,---what then? "why, some of the moral commandments are certainly grievous to him; as, *Humility, Charity, love the brotherhood, follow peace with all men, bless and curse not, mourning for sin, mortifying passion, &c. &c.*" This is bad indeed! for one would naturally imagine from hence, that poor Doctor Gill is as haughty, dogmatical, avaricious, inhuman, peevish, malicious, and repro-

bate a man as any is ! Alas ! how true is the old saying, that we shall get nothing but dirt by contending with dirty people !---but, omitting the flagrant and the well-known injury which Mr. Mayo hath hereby offered to the Doctor's character ; what in the world can be more impertinent than to mingle personal abuse and private slander with theological debates ? Really, kind reader, in a good cause, there is no occasion to have recourse to calumny and defamation. Truth and reason can never need the assistance of slander : they will, they must disdain it, and look upon it not as any real support, but as a most unworthy artifice. If, therefore, we were disposed to make the best we could of Mr. Mayo's kind reflections, we should represent them as a tacit confession, that mere argument is too weak to serve his purpose ; and that he was obliged to fix the attention of the public on the supposed infirmities of his antagonist, that he might prevent them, if possible, from looking too narrowly into the merits of his own cause : for he certainly hugged himself in the thought that, after he had exposed and disgraced his opponent as much as he was able, the reader, already prejudiced against him, would respect even the smallest appearances of argument as solid proofs and evident demonstrations. This, it must be owned, was extremely artful : but I hope that, after the caution I have now given, the reader will be constantly upon his guard, and not suffer himself to be imposed upon. I shall, therefore, enter upon the controversy immediately, without any farther introduction ; and I flatter myself that I shall be found to be as fair and impartial in my examination of

Mr.

Mr. Mayo's performance, as I would desire the public to be of *my own*.

I shall begin with letter the *fourth*, in which our author (that his letters might be all of a piece) hath charitably informed us, by way of prelude, that the Doctor was a little *non-compos*, (he might as well have said a little *crack-brained*) when he delivered his printed sermon. But why so severe at the first onset? because, truly, the Doctor asserted in the pulpit,---what?---that the *only* sense which hath been given to the word βαπτίζω, by *learned men*, is to *dip* or *plunge*? Mr. Mayo hath plainly intimated that he asserted *this*. But, if we may take the Doctor's word for it, who may be supposed, in charity, to have premeditated what he then delivered, and, consequently, to be as capable of remembering what he said as any of his hearers, he only asserted that all learned men know that the word *primarily* signifies to *dip* or *plunge*. He might, therefore, without any inconsistency or self-contradiction, very safely allow, as he hath done, that in a *secondary* or *consequential* sense it may also signify to *wash*. Aye; but the reason he gives for it, says Mr. Mayo, is *because what is dipped is washed*: and this very reason mars all again. Why so? Because, truly, at this rate, whenever βαπτίζω signifies to *wash*, it must signify to wash by *dipping*. This is a hard case indeed; but it is Mr. Mayo's business, and not mine, to prove the contrary. He hath told us, however, that in some of the instances or sentences which are referred to by the lexicographers, to prove that βαπτίζω signifies to *wash*, *dipping is entirely excluded*. I wish he had been kind enough to produce these instances. If he had not been fearful that he would have been detected in a mistake, and perhaps a wilful one

one too, I can scarcely persuade myself that he would have been so bashful as not to mention a few of them. But, to speak the truth, it is the prevailing custom now-a-days to wash by *dipping*, or by *covering* a thing with water; and I suppose it was the same formerly: for who hath ever dreamt of washing any thing, (in the plain and literal sense of the word) by sprinkling water upon it drop after drop? We may, therefore, presume that, at all adventures, βαπτίζω must signify to *cover with water*: for that which the water doth not affect, can never properly be said to be washed. Accordingly, in 1 Pet. iii. 21. the ordinance of Baptism, as it stands opposed to its spiritual import, is called *a putting away of the filth of the flesh*: an expression which manifestly includes too much to be taken in by mere sprinkling. Well, therefore, might the Doctor call upon his opponent to produce a single lexicographer of real note, who renders βαπτίζω either to *pour* or *sprinkle*. Mr. Mayo, indeed, hath made a bold push, and bravely told us that he could name *all* whom the Doctor hath mentioned, as for himself. Upon second thoughts, however, he hath not ventured to name *one* of them; but hath quoted an author whom the Doctor hath *not* mentioned. Mr. Leigh, says he, hath expressly declared, in his *Critical Sacra*, that βαπτίζω may occasionally signify to *sprinkle*. But, for what reason did Mr. Leigh make such a declaration? doubtless, for the very same which hath disposed this his humble pupil and admirer to receive the hint with so much cordial reverence: namely, to use our author's words, because both the one and the other are not only Pædobaptists, but were sprinkled also. It should seem, however, that Dr. Gill hath not shewn

shewn his people fair play. He hath persuaded them (poor credulous wretches!) that *all the learned* are on his and their side, and that no lexicographer of note hath yet asserted that *ῥανίσω* signifies to *sprinkle*,---when,---behold!---the critical and judicious *Leigh* hath expressly told us that it does!----critical and judicious, beyond dispute, and a lexicographer of the first note, because the Doctor hath now and then condescended to look into him *Risum teneatis amici* * : A drudging helpmate to bungling theologists, and an orthodox prompter to half-educated academics, is dubbed a critic of the first magnitude! Really, good Sir, if you have not *shot above* your antagonist, as you seem to be afraid you have, you have at least over-shot yourself.

“ A mountain labors, but a mouse comes forth.”

But when you mentioned *Leigh*, why was you not ingenuous enough to tell the truth, and inform the public that he expressly says, “ that the native and the proper meaning of the word *ῥανίσω*, is to *dip into water*, or to *plunge under water*, John iii. 22, 23. Matt. iii. 16. Acts viii. 38.” And if you had done this, you would have acted like a man of principle, and could never afterwards have had the meanness to run to him for shelter, by telling us that, according to his opinion, the word sometimes infers *aspergere*.

But, after all, it would be no miracle, if we should meet with other compilers of lexicons,

* Mr. Mayo hath it, *Risum teneatis Amice*; which, bad as it is, is full as good Latin as his *in futuro* in page the 4th. Query, “ Did Mr. Mayo understand *Latin* when he left the academy, as well as he does now?”

besides the renowned Mr. *Leigh*, to pass their word for it, that βαπτίζω may occasionally signify to *sprinkle*; because most, if not all of them, were *themselves so baptized*; and it is no great difficulty for a man to persuade himself that a thing is just, which he hath once submitted to in practice. In this case, the merest shadow of probability will carry the force of a conclusive argument.

But that we may see with our own eyes, and judge for ourselves, and act the part of consistent protestants, (as our author hath well advised); let us no longer pay our homage to every paltry insignificant lexicographer, but examine by *scripture-testimony*, for which the Doctor, it seems, hath some remains of *fondness*, whether Baptism and sprinkling are really the same thing or not. And, here, let every reader judge for himself. Let him be prejudiced neither for Dr. *Gill*, nor against him; but let him act the part of a man,---a sensible, impartial man. With Mr. *Mayo's* pamphlet in one hand, and mine in the other, let him carefully compare the arguments on both sides, and then determine which of us hath the best of it upon the whole,---the *Divine*, or the *Layman*: for this and this only is the way to judge aright.

The first passage, then, which is recommended to our attention, is *Heb. ix. 10* *. where we read of divers washings or baptisms, (διαφορὰς βαπτισμῶν) which were observed under the Jewish dispensation. To these the author of the six letters hath referred the sprinklings of blood, which the apostle hath mentioned in the 13th, 19th, and 21st verses; and from thence he in-

fers, that the word βαπτισμος signifies a *sprinkling*. But, with the leave of this prince of critics, (who flatters himself that he hath reflected a little more light on the controversy than many of his predecessors) I shall take the liberty to observe, that the sprinkling of blood and of the water of purification was not a *part* of the Baptisms or washings here referred to, but only a *preparatory circumstance*. For the purification of the unclean person was always compleated,---how? by sprinkling blood or water upon him? No; by bathing his body, and washing his cloaths; on the seventh day, as the grand and the finishing part of the ceremony. See *Numb.* xix. 19. where it is plain that the unclean person himself is intended, and not the priest: because, in verse the 21st, which regards the latter, he is only commanded to wash his cloaths. Nor is it reasonable to suppose of the priest, that he should contract such a load of uncleanness, only by purifying *another*, as to need a greater and a more plentiful washing or purification *himself*, than the unclean person. As to the purification of the leper, as it is particularly related in *Lev.* xiv. (the chapter referred to by our author) we find, in ver. 8, 9. that it was necessary he should wash his cloaths and and bathe his flesh in water. The case was the same as to the separation of the Levites, in *Numb.* viii. 7. for the sprinkling of the water of purifying was merely *previous* or *preparatory* to their shaving and to the bathing of their flesh and washing their cloaths, which is also mentioned in the same verse. If I was not afraid that the bare mention of a Rabbi, or a Jewish author, would offend the delicacy of our *man of modern taste*, I might here admonish him that these religious washings, or bathings, are constantly

constantly represented by the Jewish writers as performed by *dipping* or *immersion*. But the Doctor's answer to Mr. *Peter Clarke* will furnish him with instances sufficient. I shall therefore yield, for the present, to his violent *nausea* against the testimony of uninspired *Hebrews*; and, as a proof that βαπτισμος neither doth nor can signify a *sprinkling*, I shall only refer him to *Mark* vii. 4, 8: where mention is made of the *baptisms of cups and platters*, (βαπτισμος ποτηριων και ξυστων.) Pray, good Sir, what do you understand by these baptisms? the actual *washing* of cups and platters, by putting them *into water*, or only the *sprinkling* of cups and platters? If you should fix upon the latter, it would certainly be a droll conceit, and not unworthy of such a *super-comic* genius as Mr. *Mayo's*. But, excepting *Heb.* vi. 2. and ix. 10. these are the only passages in which the word occurs throughout the whole New Testament. I might farther enquire, wherefore the sufferings of the Redeemer are called βαπτισμα, a *Baptism*? Is it merely because he was *poured upon* or *sprinkled*, or as if *sprinkled* with sorrow; or not rather because he was *plunged* in and *overwhelmed* with sorrow? Compare the allusion with *Psalms* lxix. 1, 2. and it will be easy to discover the answer which you ought to give me.

The next passage our author refers to is *Dan.* iv. 23, 25 *. where he tells us that λεω (to which the Doctor may safely acknowledge that βαπτίζω, in its *secondary* or *consequential* sense, is sometimes equivalent) must necessarily signify to *sprinkle*; and, if that will not satisfy us, read on, says he, to verse the 33d, and there you will

discover that even βαπτίω, the very identical primitive of βαπτίζω, is used in the same Sense; that is, *Nebuchadnezzar* was barely *sprinkled* with the dew of heaven. He says, indeed, very simply, that he was *baptized* with the dew of heaven; not remembering, I suppose, that the primitive βαπτίω is no where used, in the New Testament, to specify the ordinance of Baptism. I might here observe, by way of answer, that Dr. *Gill* hath never yet acknowledged that βαπτίζω is equivalent to λέω to *wash*, unless when washing is performed by *dipping*, as indeed it generally is; nor hath he any where hinted that the sense of βαπτίζω and the primitive βαπτίω is, in all cases, precisely the same. In his printed sermon he hath not so much as mentioned βαπτίω. I wonder, therefore, what our author can mean by labouring so hard, (as he hath done) to prove *that* which is manifestly and absolutely unconnected with the present controversy. But even here, all-impertinent as the argument is, he hath unhappily missed his mark, and failed of proving what he aimed at; nor hath he made it appear, after all, that either βαπτίω or λέω may really signify to *sprinkle*. For why should *Nebuchadnezzar* be supposed to have been *sprinkled*, rather than *washed* or *thoroughly drenched*? because the dew, forsooth, does not descend in a body, like a mist or vapor, but pours down in separate drops, like a shower of rain. It should seem, however, from the whole tenor of the passage referred to, that *Nebuchadnezzar* was not barely *sprinkled*, but *soaked* and *drenched* in the dew of heaven, and that thoroughly too: an idea which is no way analogous to Baptism by sprinkling. As a fair proof of what I say, let any man suppose the passage in question to be translated just as Mr. *Mayo* would have

have it, and, instead of, *wet with the dew of heaven*, let him read *sprinkled with the dew of heaven*, and then tell me whether the story would not be greatly injured by such a burlesque translation. Besides, supposing the rain alone, and not the dew, to be intended, what can be plainer than that the words *λεω* and *βαπτιω* have no immediate reference to the *manner* in which the rain descended, but only to the troublesome and disagreeable *effects* which it must have had upon *Nebuchadnezzar's* body. But if the primitive *βαπτιω* is to determine the precise sense of the word *βαπτίζω*, (as our author seems to be willing it should) I must take the liberty to inform him that *βαπτιω* is used but thrice in the whole New Testament, *viz.* Luke xvi. 24. John xiii. 26. and Rev. xix. 13. and, that, in each of these places, it *strictly* and *only* signifies to *dip*, and accordingly is so translated; nor can the *sagacity* of a deeper critic than Mr. *Mayo* possibly interpret it in any other sense. As to the word *λεω*, I can see no reason why it should any where signify to *sprinkle*, unless *washing* and *sprinkling* are the very self-same thing. Or, if it must needs signify to *sprinkle*, at all adventures, it must doubtless be such a *plentiful* sprinkling as to wet the subject thoroughly; a kind of sprinkling which corresponds but very indifferently with our author's mode of Baptism. I might add, that, of the two, such a liberal sprinkling would be far more disagreeable than a single dipping; and, if it was repeated too closely, it would scarcely fail in the end to rouse the passion of a milder man than Mr. *Mayo*. The *stiff* Dr. *Gale*, then, might very safely acknowledge that *απελυσσασθε* in 1 Cor. vi. 11. may signify baptized; and Dr. *Gill*, if he pleases, may as safely vindicate

the notion: unless Mr. Mayo will venture to infer, that, because *law* signifies to *apply water* for the purpose of washing, and *sprinkling* cannot be denied to be a true and a real *application of water*, therefore *law* must signify to *sprinkle*. But he can scarcely be so weak; because, though *sprinkling* is indeed an *application of water*, he must know that such an application of it can never be intended for the purpose of *washing*; or, if he should be simple enough to think otherwise, let him apply himself to the first good woman he meets with, and, I dare say, she will inform him better. Thus I have shewn that our author hath failed, not only in such arguments as concern the controversy, but even in one which is wholly impertinent.

Another argument which is produced, to prove Baptism to be only a *partial* application of water, is, that the Pharisees (in Mr. Mayo's opinion, we may imagine) could never be reasonably supposed to *dip* their pots, their brazen vessels, and their beds, and especially their own bodies *; and yet they are said to *baptize* them, (*βαπτίζειν* is the word used.) With this argument he is so much elated as to inform us, that it must strike every opposer *speechless*, except a *notorious caviller*. The Doctor, indeed, hath very civilly told us, (from *Scaliger*) that, according to the account of some of their *own* writers, who, one would think, were the properest judges of what was customary among their *own* countrymen, “ the Pharisees, and more superstitious
“ part of the Jews dipped their *whole bodies* be-
“ fore they sat down to meat.” But, for want of reflecting on the great frequency of private

baths among the *Jews*, and the comparative looseness of their dress, Mr. *Mayo* hath represented the latter as a practice too inconvenient to be probable, even among a whimsical and a superstitious set of people. In short, he hath learnedly condemned the whole account as a *mere cabalistical legend*, that is, in plain English, *a mere cabalistical lie*. But, O thou,---the *very pride and the glory of young apprenticed divines*,---is a relation of a matter of fact sufficiently invalidated, by giving it the name of a lie? and must you alone be indulged with the childish privilege to *contradict* what you cannot *disprove*? If not; what inconsistency have you discovered in washing pots, plates, and kettles, by putting them into, or covering them *with* water? Do you imagine that the one half of them was washed, and the other half left untouched? or do you think that they were only *sprinkled*? If you really do think so, I can easily foresee, without the gift of prophecy, that your washing pots and platters, by a *partial* application of water, will be set down by every old chare-woman for *total* nonsense. As to the *Jewish beds*, you have very wittily desired the favor of the Doctor to publish a dissertation upon them; and give an account of their shape, length, breadth, thickness, and *weight*, and whether *filled with feathers*. Now, to speak the truth, facetious Sir, such a dissertation would be very far from being ill-bestowed upon you; for you seem to be ignorant; that in the east, as well in former as in the present times, it was the custom to lie upon mattresses, carpets, or skins, and not upon beds or bolsters stuffed with feathers. But, if you had been more attentive to those well-known words, *take up thy bed and walk*, you would

never have exposed yourself by the simple unmeaning sneer above-mentioned. You might likewise have been silent about dipping their meat, wine, oil, milk, and salt, till you can prove that it was the custom of the *Jews* to baptize them at all. But as to their *garments*, which you have also mentioned, and which were certainly *washed* (or, if you please, *baptized*) on numberless occasions,---it is to be hoped, (since you have so loudly exclaimed against bigotry) that you will not at last turn out so bigotted yourself, and be so much bewitched and enchanted with your *darling Mode*, as to contend that *these* likewise were washed by *sprinkling*. The most natural way of washing them, one would reasonably think, would have been to put them into water. This, at least, is the method practised now-a-days; and I can see no reason why we should not suppose it to have been so formerly, unless indeed the *plunging of cloaths into a tub of water* may be deemed the invention of some sagacious modern philosopher.

The next proof that βαπτισμὸς may signify a *partial* application of water, is borrowed from Mark vii. 3, 4.* in the latter of which verses we are told that the Pharisees, after they came from market, never used to eat εὖν μὴ βαπτισμέναι, unless they were *washed*, or *baptized*; and, in the 3d verse, they are only said to wash their *bands*. From hence our hero of true criticism hath sagaciously observed, that water applied but to *one part* of the body, is full as sufficient as if the *whole* body were baptized. In answer to this, I need only observe, that the Pharisees washing *themselves* in verse the 4th, when they

came from market, is manifestly distinguished from their washing their *hands* in verse the 3d. For the latter is mentioned as their *frequent* and their *ordinary practice*, which they observed, as we may reasonably suppose, when they had not been to market, but remained at home in their own houses. We might add, that, in the *former* case, their intermixture with the common people, whom they considered in a very contemptible light, and whose persons and cloaths they could not easily avoid touching, either knowingly, or by mere accident, would have recommended a more plentiful and a more general ablution than seemed to be necessary in the *latter* case. Accordingly, *Drusius* and *Vatablus*, who were undoubted masters of *Jewish* learning, affirm, that when the *Jews* came from market, they used to *dip* or *immerse* their *whole* bodies, before they would venture to sit down to meat. *Grotius* and *Maimonides*——but, hold! I have certainly forgot myself! for it is as great an offence to Mr. *Mayo* to refer him to a *Rabbi*, as to quote a *play* or an *ungodly novel*. *Grotius*, however, hath freely told us the same thing. Besides, it is well known by learned men, that even the *washing of hands*, among the *Jews*, was performed (as it generally is now-a-days) by *dipping* or *plunging*; which is alone sufficient to support the primary sense of the word βαπτίζω. But while our author's hand was in, he might as well have informed us that, instead of εαν μη βαπτισωμαι, one of the *Bodleian* manuscripts, as *Mills* has it, is εαν μη ραντισωμαι, *unless they are sprinkled*. This would have answered his purpose abundantly better than telling us, as he hath done, that the scriptural mode of *washing hands* was not to dip them *into water*,
but

but to *pour* water upon them. For whatever difference there might be in other respects, between the ancients and the moderns, I cannot persuade myself, from the instance he hath mentioned, (2 Kings iii. 11.) that the former made a point of pouring water upon their hands, whenever they had a mind to wash them; because it is not said that *Elisha's* pouring water upon the hands of *Elijah*, was done with a design to wash his master's hands. On the contrary, several interpreters are of opinion, that some *miracle* is intended, which followed the action of pouring water; an action which, for that reason, gave *Elisha* a great character, and was afterwards annexed to his name by way of epithet.—As to the question which our author hath proposed,—“*what scripture-warrant had the Jews for doing as they did, or even for washing their hands?*”—(which, one would think, might be lawfully done without an express command for it) it is absolutely impertinent, and a fair squeak for the life of his argument. For we are not contending whether the Jews did right or wrong, but whether immersion or sprinkling is most properly signified by the word βαπτίζω. And as to what he farther asserts, that *sprinkling the water of separation* was the only purification, or cleansing, required by the Almighty either for unclean persons, or unclean things, let him only turn to Lev. xiii. 54. Lev. xiv. 8, 47. Lev. xv. *passim*. Numb. xix. 7, 19. and Deut. xxiii. 10, 11. and fairly acknowledge his mistake; when I read the assertion, I could scarcely believe my eyes! We have, however, already observed, that all the sprinklings he hath mentioned, were only *previous* and *preparatory* to the bathing the flesh and washing the garments. He must, therefore,

support

support his argument by more conclusive proofs than he hath yet done, before the *Christian Pharisees*, as he hath charitably stiled his *Baptist brethren*, will think themselves obliged to submit to him. We are not, indeed, so stubborn as to dispute the *quantity of water* to a single quart; nor do we think it necessary to run to a river, when a private baptistery will serve as well. But as we judge it necessary to partake of the bread and the wine, in the Lord's supper, in a sufficient quantity to answer the end of that ordinance; so we shall still adhere to *immersion*, as the only *proper* and the only *scriptural* mode of Baptism,—till Mr. Mayo, or some other person in his room, of less vanity and greater learning, can *prove*, as well as *say*, that we are mistaken *watry bigots*.

But the favourite and the darling argument of this formidable scourge of *Antipædobaptism*, is deduced from Mat. iii. 11.* Tremble, then, every advocate of the plunging system; and thou, O Gill, who wast once, it seems, the fearless *champion of the kingdom of dipping*, retire in time from the conflict. For thy adversary is now preparing himself to strike the fatal blow. But what notable proof then hath he now produced? Why, *John*, he tells us, in the passage above-mentioned, informed his auditors that one was coming, who would baptize them *with the Holy Ghost and with fire*. But what are we to gather from thence? Truly, we are to gather nothing less, than that βαπτίζω must here signify to *sprinkle, exclusive of all other senses*;—or, in other words, that the apostles were *sprinkled*, or *as it were*, or *as if sprinkled* with the Holy Ghost and with fire! And, indeed, what can be plainer? since

our author himself hath informed us, in the very next sentence, that, in the scripture, the Baptism of the Holy Ghost is *uniformly* spoken of,—how?—by *sprinkling*? no; but by being *poured out upon*, and by an *unction* or *anointing*. What!—Are we, then, instantly to relinquish the use of our senses, and believe, upon Mr. Mayo's *ipse dixit*, that *pouring* and *anointing* are the very self-same thing as *sprinkling*? Alas!--what a fatal blunder was this for a *master of arts*! There is no necessity here, either to set *Henry* against *Mayo*, or *Mayo* against *Henry*; for, like a *wise-acre* as you are, you have already done it to our hands, and *most feloniously stabbed yourself*. Learn, then, gentle Sir, *in futuro* *, (as we say) to avoid contradictions in your *own* writings, before you charge them upon other people.—But how can the man prove, from the words referred to, that βαπτισμα does not signify to *dip*? because, truly, in Acts the 2d, where the descent of the Holy Ghost is particularly described, there is nothing similar to immersion. But, to convince him that he is mistaken, let us first consider the *Baptism itself*, and then its outward emblem. The baptism itself, then, was neither more nor less than a miraculous and an actual donation or application of the gifts and influences of the spirit to the minds and hearts of the apostles: and we are informed that these gifts, and

* I forgot to observe before, that *in futurum*, and not *in futuro*, is the proper phrase when we speak of the time to come, and mean to say *for the future*. But Mr. Mayo, we may suppose, hath committed this and the solæcism already mentioned, not through ignorance, but mere artifice, and hath spouted a little bad Latin, for the same reason that a fine beau will sometimes spell incorrectly----namely, to shew his reader that he is *no pedant*.

particularly the gift of languages, were applied or communicated, not sparingly and by small degrees, but very copiously and plentifully. For the apostles are said to have been *filled* with the Holy Ghost, or, as it were, absorbed and swallowed up in his surrounding and pervading influences. Let me ask Mr. Mayo, then, which of the two is most analogous to such a plentiful communication of the spirit---mere *sprinkling with water drop after drop*, or *overwhelming and immersing in water*? If he is not immersed and overwhelmed in *bigotry*, he must give his opinion in favor of the latter, and allow that nothing can have less resemblance to the Baptism of the Spirit, than the poor unhappy *mode* for which he hath struggled so hard. But we shall proceed, in the next place, to the outward *emblem*, which was a sudden sound from heaven, as of a mighty rushing wind, which filled all the house where the apostles were sitting. This sound, or wind, was probably produced by the fluctuation of the at first invisible fire, which, after filling the room, and, together with the presence of the Holy Spirit, *surrounding* and *overwhelming* all who were in it---was contracted into the form of cloven tongues, and (as a sensible token to the apostles that the promise of their being baptized in the Holy Ghost and in fire had been actually compleated) became visible to the naked eye. Mr. Mayo, perhaps, may censure the hint as a novel gloss; it is, however, so extremely natural and obvious, that no reasonable man can despise it. I may add that, in reality, it is not a novel gloss, because one of the *Greek* fathers, upon the place, hath said the same thing, and observed that “the whole house was filled with fire, though invisible, as a pool is filled with water.”

water." Yet, ancient as it is, we may well suppose that such an interpretation as this will receive but a very cold welcome from infant-sprinklers; because it bears too hard, abundantly too hard, on their darling mode of Baptism. But our author hath chiefly harped upon the turn of the expression. He thinks it would be whimsical and unnatural to talk of *dipping with*, or (as he ought to have said) *in* the Holy Ghost and *in* fire. To this I might answer by asking him in return,---whether it would really sound more correctly and harmoniously, to talk of *sprinkling with the Holy Ghost and with fire*? But I shall only refer him to the note in page 28. of the Doctor's sermon, where he is told that the phrase of *dipping in fire* is no unusual one, both in *Jewish* and *Greek* authors, as hath been shewn in the Doctor's exposition of the place, and of Acts ii. 3. Let him prove, then, if he hath learning enough to do so, that Dr. Gill hath asserted a falshood; or, if he cannot prove this, let him reserve his raillery till he can employ it with a better grace and to better purpose. As to the *pouring* forth the Holy Ghost upon believers, (an expression which is not unfrequent in the Bible) it remains to be proved that this is ever used as an allusion to the mode of Baptism; for, till this can be distinctly proved, we might as well assert that, because the apostles, in the chapter referred to, are said to have been *filled* with the Holy Ghost, therefore to be baptized must mean to be *filled with water*. It would therefore be abundantly more rational to consider the expression as a *mere metaphor*, taken from the custom of watering gardens and fields to forward the growth of plants and herbs; for in the whole account of the Baptism of the Holy Ghost, there

is not a single circumstance upon record which hath any analogy either to *sprinkling* or *pouring*. As to the *unction* or *anointing* with the Holy Ghost,---this, though a scripture-expression, is equally foreign to the present argument. If Mr. *Mayo* indeed can gravely assert and really prove, that it is not absolute nonsense to talk of *anointing with water*; I may then, perhaps, agree with him that this expression may allude to Water-baptism. But, till he can do this, I must beg leave to think otherwise, and regard the hint as a very fanciful notion, which is much better adapted to vindicate the unctions and the baptismal *chrisms* of the *Papists*, than the *sprinklings* of the *Protestant Pædobaptists*.

We proceed, in the next place, to the miraculous passage of the *Israelites* through the Red Sea *; an argument which, if soberly examined, will prove the reverse of what our author intends. He *supposes*, indeed, that the *Israelites* were baptized *in the cloud*, by its distilling drops of rain upon them, and *in the sea*, by the spray of the waves agitated by the strong wind that blew, as they were passing through its channel. But we are not obliged to admit every hypothesis with which our author, or any other person may please to present us; for we are all rational creatures, and as such have an undoubted right to *suppose for ourselves*. In the first place, then, let us attend to the apostle himself. *Οἱ πατέρες ἡμῶν πάντες ὑπο τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διήλθον.* *Our fathers*, says he, *were all under the cloud, and they all passed through the sea.* Thus the fact is related. The inference immediately follows. *Πάντες εἰς τὸν Μωσὴν ἐβαπτίσαντο, ἐν τῇ νεφέλῃ, καὶ ἐν τῇ θαλάσσῃ.*

* P. 26, 27, 28.

They were all baptized to Moses, (i. e. as the visible and temporary head of the Jewish hierarchy, and the type of Christ the head of the church) not by, but in the cloud and in the sea. Neither the rain, nor the spray of the waves are so much as mentioned. But it is highly probable that both the one and the other would have been noticed, if the type had been taken from either of them. We may therefore presume that the apostle's meaning was this, *viz.* that, as a person in Baptism is entirely surrounded and covered with water, so the *Israelites*, with the cloud over their heads, and the sea on each side of them, were in appearance thus baptized or immersed. This interpretation is so very natural and obvious, that it hath been adopted by a modern Pædobaptist of no inconsiderable reputation, both in the polite and the learned world. His words are as follows*: “ We must not conclude
 “ our notes on this chapter (Exod. xiv.) with-
 “ out mentioning the observation of St. Paul,
 “ who considers this whole transaction as a type
 “ or sensible representation of Baptism, 1 Cor. x. 2.
 “ Indeed, as those who were *plunged* in water, in
 “ order to Baptism, were covered and surrounded
 “ therewith, so the *Israelites*, covered with the
 “ cloud, and having the sea heaped up on their
 “ right and left hand, rose from this abyss as
 “ from a kind of Baptism.” The learned *Grotius* is of the same opinion; and the scripture evidently supports it: for, as the Doctor hath observed, the waves of the sea are represented, not as agitated and tossed about, but as standing unmoved like a wall on each side of the *Israelites*: the *floods*, says the inspired writer in Exod. xv. 8.

* Dodd on Exod xiv. ult.

stood upright as an heap, and the depths were congealed in the heart of the sea. But let us, in the next place, examine into the circumstances of the story. The *Israelites* then, according to Exodus xii. 37, 38. amounted to 600,000 fighting men, besides women and children, and a mixed multitude which went up with them, and flocks and herds, and very much cattle. It is farther observable that, numerous as they were, they must all of them have passed through the sea, (which was between 10 and 20 miles across) in the space of a few hours; and it is likewise highly probable that the *Egyptians*, who were doubtless a mighty host, and whose chariots and horses must have occupied a large extent of ground, had entered the sea before the *Israelites* could all have gained the opposite shore,---for, by the morning-watch, we find them in the middle of the channel. See Exod. xiv. 23, 24. Now, from all these circumstances compared together, it is sufficiently plain, that the *Israelites* must have crossed the sea, not as if they were filing off through a narrow pass, but in a very large extensive front; and, consequently, the passage made for them could not have been like a long narrow street, such as *Cheapside* or the *Strand*, but a wide opening several miles in breadth. If the case had been otherwise, especially upon such a clayey weedy bottom as we are informed by naturalists that of the Red Sea was; instead of only a few hours, they could not have completed their passage (without a second and a very extraordinary miracle) under three or four days, or a week; and perhaps not at all; for the bottom would soon have been torn up, by the men and cattle at the head of the column, so as to render it impassable to all the rest.

Besides, it is scarcely credible that the *Egyptians* themselves, wonderfully hardened as they were, could have been ignorant of the fatal danger they were running into, if they had not had room enough to pursue the *Hebrews* with all their chariots and their cavalry at full liberty. It might be added, as a farther confirmation of what has been said, that in Psalm cvi. 9. the Red or Weedy Sea, (*Mare Algosum*) as it is translated by the learned *Junius* and *Tremellius*, is compared, when dried up, to a *desert* or *wilderness*; an expression which conveys the idea, not of a long narrow lane, but of a very large extensive opening, of sufficient breadth for the free and commodious passage of a numerous people. From hence, therefore, we may infer, that Mr. *Mayo's* supposition, that the *Israelites* were all of them *sprinkled* with the spray of the sea, is not only an improbable, but a very *wild* and a very *whimsical* imagination. He may, perhaps object, that if the spray could not reach so far as the *main body*, it might however be blown upon a *few* who marched on the flanks near the water. But even this is very unlikely; because we may suppose that they would naturally have taken advantage from the breadth of the passage, to avoid such a manifest inconvenience. Besides, as the *Israelites* were marching from west to east, the east-wind must have blown not *across* the passage, but only *through* it; and consequently it must have carried the spray rather *from* the *Israelites* than *upon* them, and borne away that from each side of them, in the same manner as it did the *waters*; otherwise, it must have blown the waters one way and the spray another; which would be a very ridiculous supposition. But if we should grant, (out of
pity

pity to our bewildered author) that the spray might fall upon a *few* of the *Israelites*, I am afraid it would be of little service to him; for it is not said that a *few* of the *Israelites*, but that *all of them* were baptized *in the sea*. If therefore, to be baptized *in the sea*, neither *doth* nor *can* signify, in the present instance, to be *sprinkled with the spray* of the sea;---(for it would be mad work indeed to suppose that the wind should blow the waves one way and the spray another)---why may we not infer, with equal reason, that to be baptized *in the cloud*, doth not really imply that the *Israelites* were *sprinkled with rain* descending from it, but only that they were covered with it over head in the same manner as they were surrounded by the sea on each side. I will not say indeed with Mr. Mayo, that they were *actually* baptized, (in the proper and usual sense of the word) because I am not yet convinced that a type and an antitype are the very self-same thing. But I can say, with sufficient propriety, that they were *actually* encompassed, surrounded, or enveloped with the cloud and the sea together, which is all the apostle can mean; and that their being so was *actually* a type of Baptism by immersion; or, in other words, that it is *actually* true that the children of *Israel* were typically baptized, or (if Mr. Mayo will have it so) that they were *as if immersed in water*. Paul himself hath mentioned the whole affair as a type, in verse the 6th. These things, says he, were *τύποι ἡμῶν*, *Types of ourselves*---that is, of professing Christians. But, to proceed in the argument, what in the world can be more improbable than that the *Israelites* should be so severely incommoded in their passage, as our very humane and judicious author hath represented

sented them? One would think it troublesome enough in reason, to 'have had the *Egyptians* (their mortal enemies) at their heels, and an oozy incumbered path under their feet. But Mr. *Mayo* does not seem to be satisfied with this, nor to think that the *Israelites* would have suffered enough. No! poor ill-fated wretches! he hath, over and above, condemned them (like an *Egyptian* task-master as he is) to be plentifully soaked with the rain from heaven, and insulted every moment by the spray of the waves! Really, good Sir, according to your account of the matter, they had a far more cheerless journey of it than the convert Eunuch; though we should suppose the latter to have been repeatedly plunged into the water, and unprovided with change of raiment; for, besides several other inconveniencies, if they were not *immersed ipso facto*, yet truly they could scarcely have failed of being *altogether as wet*. As to Psalm lxxviii. 10. I cannot discern, from the connection, that it is really applicable to the present story, or that it affords even the smallest shadow of a proof that the *Israelites* were befriended in their retreat with a plentiful rain. Nor will the name of a *Watts*, or of a *Locke*, (who, by the bye, have neither of them expressly asserted that the *Israelites* were sprinkled with the spray of the sea, any more than the great Dr. Goodwin*) neither these, I say, nor still more venerable names than these, shall so far over-awe me, as to make me truckle to what I think to be *absolutely improbable*. I will not, in-

* *Locke* and *Goodwin*, have not so much as mentioned the spray; and the others have only spoken of it, as of a doubtful thing, with a *perhaps* and a *might be*; none of them have asserted it, which is all the Doctor hath said.

deed, be so much out of humour with them, as to condemn *their* writings, (as this *Rhadamanthus* of the learned world hath done by the *Doctor's*) either to be buried in dust and cobwebs in the corner of a shelf, or to be employed in the delicate services of the privy-house. For though I am a layman, and perhaps he may think a very pert one too, no pretences whatsoever shall *extort* from *me* such very indecent and very unbecoming language, when I am speaking (as he was) of my *elders* and my *bettors*. I shall, however, take the liberty to follow our letter-writer's own advice; and, I hope, without contemning another man's abilities, read the scriptures, and judge for myself, and not blindly pin my faith on the superior learning and capacity of any *fallible* mortal. If our author had done the same, he would never have vaunted himself in such an unguarded manner in page the 27th; nor have made such a fool of the Doctor only for his talking of baptizing *in the cloud*, or *in the sea*. For if it is true that this is *monstrously ridiculous*, and very *absurd*,—I am sorry to say it, —it is a ridiculous absurdity which *Paul* himself hath most unluckily stumbled upon! He might likewise have as easily spared his idle sneer, that the Doctor must certainly have meant the *Egyptians*, instead of the *Israelites*, as the persons properly baptized or covered with the sea. For the *Israelites*, and not the *Egyptians*, were the proper types of the Christian church; and he may, therefore, assure himself, that we believe the drowning of the former to be altogether as little connected with Christian Baptism, as are the stiff and awkward witticisms of Mr. *Mayo* with sterling sense and solid argument.

As to his remarks on the preposition EN *, they are neither so accurate nor so curious as he seems to persuade himself. It is true, indeed, as he observes, that εν frequently signifies *with*; and that, not only in the New Testament, but in other authors. He ought, however, to have recollected that it can never signify *with* in a local sense. It is likewise true that εν frequently signifies *at*. But even in this case, where the sense is entirely *local*, a little reflection must convince him that *at* is generally, if not always, equivalent to *in*. Thus, for instance, when we say that a man lives *at Rome*, or *at Paris*, or *at* any other place, we certainly mean that he lives *in Rome*, or *in Paris*, and not barely in the neighbourhood of those cities. If, therefore, we pretend that to be baptized εν Ιορδανῳ, must really mean to be baptized *with Jordan*, or *with the river*, or as it were, *at the river*, (as Mr. Mayo would fain interpret it) we shall certainly express ourselves far more *uncouthly* and more *unnaturally* than if we were to say that the apostles were baptized *in the Holy Ghost and in fire*; and nothing but a *grievous strait* could have prompted our author to coin such out-of-the-way phrases. But to satisfy him that εν, in a local sense, and connected with water, may very properly signify *in* or *into*, let me refer him to Matt: viii. 32. Mark i. 16. and v. 13. Luke xvii. 6. Acts vii. 36. Rev. xvi. 3. and xviii. 19. where it will puzzle him, (though he is not, we may suppose, a *novice*, but a sturdy seasoned veteran in the Greek Language) to translate it otherwise.

What he hath advanced concerning the phrase πολλα υδατα †, as denoting only *different streams* or

* P. 29.

† P. 29.

different collections of water, is, in my opinion, equally frivolous. For, in Rev. xvii. 1. the very same expression is made use of to signify the *Euphrates*, a large river which ran through *Babylon*, the scripture-emblem of *Rome pagan* and *Rome papal*. We are likewise told that *Enon* was near *Salim*, which is generally supposed to have been either upon or near the banks of *Jordan*. But why our author should imagine, as he does, that John made choice of such a place, for the mere convenience of such of his hearers as might chance to be thirsty, and not *with any respect to Baptism*, I am wholly at a loss to conceive. What! is it said that he *preached* at *Enon*, because it was furnished with plenty of water? If it had been thus expressed, Mr. Mayo's hypothesis would have been very reasonable. But instead of this it is expressly said that he *baptized* there on account of the water; which must certainly intimate, if there is any meaning in words, that his principal and his only view in going to *Enon*, rather than any where else, was to have water in sufficient plenty for Baptism. Besides, those who attended upon *John's* ministry might very easily have provided themselves with all necessaries in the town of *Salim*, and other neighbouring places. We may add, that if he had baptized either by *sprinkling* or *pouring*, he might have found water enough, in the towns and villages, to serve his purpose, and afford refreshment to his hearers, without going to the banks of a river. We might also enquire, if his regard was to the mere accommodation of his hearers, why he did not choose a place which would have furnished food for themselves, and provender for their cattle, as well as water for their drink? But the truth of the matter is, if it

once comes to be allowed, that any considerable quantity of water was required by *John* for the purpose of Baptism, it would give us a shrewd and a very untoward suspicion, that it was his custom to baptize by immersion. No wonder, therefore, that Mr. *Mayo*, and his brethren-sprinklers, should be so mighty loth, as they are, to interpret the words in their natural sense ! And---(now I think of it)---what a heinous pity it is, that neither Mr. *Whitefield*, nor *Wesley*, nor any of their field-preaching followers, should have so much regard for the accommodation of their industrious hearers, as to make it their practice also to hold forth on the banks of rivers !

The next instance referred to is the Baptism of the believing Eunuch in Acts the 8th *. This hath been considered and represented by Dr. *Gill* as a sufficient proof that the primitive converts were baptized by immersion. For we are told, in the common translation, that both *Philip* and the Eunuch went, not barely *to* the water, that is, *to the side of it*,---but *into the water*,---(εις υδαρ) see verse the 38th :---and as it is particularly said, in one of the preceding verses, that they came *to the water* (επι υδαρ) a little before, the Doctor hath flattered himself that εις υδαρ is translated just as it ought to be. Besides, as the Doctor hath elsewhere observed †, why should the sight of a confluence of water have put the Eunuch, as it did, in mind of Baptism, if it had not been usual to administer the ordinance by dipping or immersion ? For, considering his rank, it is highly probable that he was provided both with wine and water, to refresh him on his

* P. 30.

† Answer to Clark, p. 89.

journey;

journey ; because these, when mixed, were the
 usual drink of the eastern countries. So that a
 single bottle of the water he carried with him
 would have served for *sprinkling* or *pouring*, had
 either of these been the mode of Baptism : and,
 by this means, he would have had no occasion
 to have went to the water at all, and much less
into it, as it is expressly said he did. But
 Mr. Mayo hath assured us that he did not go *into*
 the water, but only *to* it, and very ingeniously
 proved that this same *wisecrack* of a Doctor is
 a mere blunderbuss. “ Suppose now, says he,
 “ that the Eunuch was riding in a chariot, and
 “ came to the water-side.” Well, then, let us
 suppose he did. “ Why ; if he afterwards *con-*
 “ *descended* to step out of it, and to wash his
 “ hands, face, &c.” What then ?----“ Why ;
 “ may it not be *strictly* said that though he was
 “ come to the water *before*, yet in coming *down*
 “ from the chariot he went down to the wa-
 “ ter,”---(that is, we may suppose, to come to
 it again, and go an inch or two nearer to it than
 he was before ?)---Aye ; to be sure ;---what in
 in the world can be plainer ? He went first of all
 to the *water*, and afterwards to the *water itself*.
 Really, gentle reader, with a very trifling altera-
 tion, this ingenious and pretty fancy of our right
 reverend Hibernian will become a very ingenious
 and a very pretty riddle ;---“ *Who was it that*
 “ *went to the water, and to the water, and yet*
 “ *never went into the water ?*”---But this is not
 all ;---our dreaming ideot of a Doctor never be-
 thought himself that if going *into* the water im-
 plies *immersion*, poor Philip must have been dip-
 ped as well as the Eunuch ; and thus, instead of
one Baptism, we shall be hampered with *two*,
 whereas the apostle mentions but *one*. This is
 sharp

sharp work indeed ! But what a pity it is that so much ingenuity as our author seems to be master of should be so awkwardly employed. For the Doctor hath only told us that going into the water implies that *the person to be baptized* must have been dipped or immersed ; because, if he was not immersed, there could have been no occasion for his going into the water at all. It is true, indeed, that the operator must have went *into* the water along with him ; but as he did not go there to be baptized *himself*, but only to baptize *another*, *his* going into the water does not imply that *he* was dipped, though the *other's* doing so will necessarily suggest such an inference. Mr. Mayo, however, hath doubtless flattered himself that he hath to deal with none but *fools* and *ignoramuses* ; and, for this reason, he hath ventured to amuse us with a *quibble*,---an *open* and a *barefaced* quibble, in the room of an argument. — But he hath not done with us yet : for, to make the case, if possible, still plainer, and convince us, beyond dispute, that our D. D. is a downright dunce, he hath farther observed, “ *that if the Eunuch really went into the water, before he plunged in it, he half-baptized himself.*” He means, I suppose, that because a person, who partakes of the Lord’s supper, uses his *own* hands to put the bread and the wine into his *own* mouth, he performs *half* the office of the administration ; or that the business of the baptizer is not to put the subject *under the water*, but to carry him *into the water* *Annotator divine* ! What praises dost thou not deserve for such a happy thought ! or what genius but thine could ever have enlightened and embellished the present controversy with such curious novelties as these ! You certainly imagined that a simple
sneer

sneer would supply the place of *half* an argument, where a *compleat* one is wanting; and *half* a loaf, they say, is better than no bread.—But wherefore is our author so very unwilling that we should take the Eunuch *into* the water? because, truly, as we have already intimated, it would be a whimsical conceit to suppose that he actually went *into* the water only to be *sprinkled* or *poured upon*; for every body will naturally imagine that, in this case, he might better have staid in his chariot, and used some of the water he carried with him; or, if that was expended, have sent one of his servants to the brook or river to fetch more. But, to end the dispute at once, I shall only add, that, excepting the passage before us, ^{εἰς} connected with the word *υδαρ* or *υδαλα*, is only used in Matt. xvii. 15. and Mark ix. 22. where it must *strictly* and *only* signify *into*. I might defy Mr. Mayo himself, with all his learning, not only to prove, but even to *say* to the contrary. If ^{εἰς} *υδαρ*, then, signifies *into the water*, in every other passage where it occurs, what reason can our author give why it should not signify the same in the passage before us, unless it be that it would bear too hard on the cause of sprinkling? Or, if going *into* the water doth not naturally suppose the *immersion* of the party baptized, why should he be so anxious to persuade his readers (contrary to every appearance of probability, and to the general sense of the phrase then made use of) that the Eunuch only went *to* or *unto* the water, without wetting even so much as his *shoe*?

But, to prove that ^{εἰς} (that is, I suppose, when connected with *water*) doth not strictly or properly signify *in* or *into*, he hath boastingly referred

referred us to Luke vi. 12. and Mat. v. 1. * where he thinks it would be ridiculous to translate εἰς ὄρος *into a mountain*. A fine compliment this to the learned translators of our Bible, who, either in their senses or out of them, have so rendered it in both the instances he hath mentioned! Aye; but how very diverting would it be, to suppose that a man should make his way through earth and stones into the very body of a mountain! True, Sir, it would be so. But do you believe that our Savior *ascended* the mountain? You do believe it. Let me ask you, then, whether you likewise believe, that because it is impossible to walk into the middle of a pond or river without sinking into the water, it must therefore be impossible to go up *into* a mountain, or to advance *into* the middle of a large plain without sinking into the earth? If you do, there must be *a wonderful and a highly probable cavern* in the learned receptacle of your brains. The alteration you would recommend, by rendering εἰς ὄρος *to* or *into* a mountain, (for if you allow it to be *into* the mountain, as you have unwarily done in page the 31st, you fairly give up the point)---this alteration would be far more exceptionable than the common translation. For it is easy to conceive that a person may go *to* or *unto* a mountain, without *ascending* it, or travelling any farther than the *bottom* of it. Nor is the phrase, going up *into* a mountain, improper *English*; because it is necessary to specify the difference between *ascending* the mountain, and going only to the *foot* of it, and as such is commonly used. In the same manner we often say that a person lives *in* a plain, or *in* any particular

county or tract of land, without supposing that he hath taken up his residence in a rabbit-hole : and the phrase is sufficiently proper, because, in fact, he is surrounded with the plain or land on every side of him. But I might press you still closer, and urge you to prove that there is any thing ridiculous or improbable in Christ's going up, not only *into a mountain*, but even *into a cave*, either in Luke vi. 12. or in Mat. v. 1. You seem to be sensible yourself that it might have been so in the former case. For if he went up *into* the mountain to *pray*, (for the sake of privacy, we may suppose) it is likely enough that he would have preferred a *cave* to any other place ; as was done by *Elijah* in mount *Horeb*. And, as to Mat. v. 1. you have certainly forgotten that our Lord was only preaching to his disciples, who must have made but a small audience, as is sufficiently evident from his posture while he was speaking ; for he is said to have taught them *sitting*. Besides, the *whole* sermon was particularly addressed to the disciples as such ; which would scarcely have been the case, if he had been surrounded by a great concourse of strangers. Nor is it difficult to discern from the passage itself, compared with *Matth. viii. 1.* that he went into the mountain not to preach to the *multitudes* you mention, but rather to avoid them, that he might give them time to refresh themselves. What impropriety, then, or what inconsistency hath your eagle-eyed sagacity discovered in Christ's retiring with his little company into a large cavern, or natural grotto, (as well to screen them from the heat of the sun, as to prevent interruption) that you should exult over the Doctor with such an air of triumph, and represent him as a whimsical and a head-
strong

strong *bigot*? In the mountains of *Judea* there were certainly *many* caves or caverns, some of them natural, and others, perhaps, artificial. It is true, indeed, that the multitudes, when they discovered whither Christ had withdrawn himself, must some of them have went up into the mountain after him, and found him soon enough to hear the conclusion of his sermon, and express their astonishment (as in chap. vii. 28, 29.) at the unusual *energy* of his doctrine. Upon the whole, however, it seems probable (to me at least) that his audience at first was chiefly if not wholly composed of his own disciples. For, if the multitudes attended Christ into the mountain, what occasion was there for telling us, in chap. the 8th, and verse the 1st, that they followed him, not *καταβαινόντι, while or as he was coming down again*, but *καταβάντι, after he descended, or after his coming down*?---But, whether I am right or wrong in this particular, or, in other words, whether Christ retired *into a cave*, or *only ascended the mountain*, the preposition *εἰς* both *hath* been and *must* be translated *into*, in either case; which is all that we are obliged to prove: and there were caverns in *Judea* capable of holding many hundreds of persons. See 1 Sam. xxii. 1, 2. and xxiv. 3.

But, you have asked us; *---did not Jesus send Peter *εἰς τὴν θάλασσαν*, (Mat. xvii. 27.)? He did;—and you appear to be well-assured that *εἰς θάλασσαν* cannot rationally signify *into the sea*. And yet,---highly strange as you may think it,---this very expression, excepting the passage before us, is only used in Mat. iv. 18.---viii. 32.---xiii. 47.---xxi. 21. Mark the vth. 13.---ix. 42.

---xi. 23.---Luke xvii. 2.---John xxi. 7.---
 Acts xxvii. 30, 38, 40. Rev. viii. 8.---xvi. 3.
 ---xviii. 21.---and in every one of these instances
 it hath been translated, and must necessarily
 signify *into the sea*.---except in Acts xxvii. 40-
 where *eis* is not used *locally*, and in Rev. xvi. 3.
 where *upon* must certainly mean, and ought to
 be rendered *into*; because the contents of the
 angel's vial were undoubtedly poured *into* and
 not merely *upon* the sea. This will prove, (to
 make the least of it we can, and give our author
 all the indulgence which the weakness of his
 cause requires) this will prove that the general
 meaning of *eis*, in a local sense, is *in* or *into*,
 fourteen to one against *to* or *unto*. But, why
 may we not suppose that *eis θαλασσαν* is here used
 in the sense which it so commonly bears, and
 say that *Peter* stepped first *into* the *shoal-water*,
 and afterwards into his boat, and then put off
 into the middle of the harbour? This is neither
 so improbable, nor yet so unusual, as to deserve
 to be wholly discredited. *Peter* was a fisherman.
 He earned his livelihood by the trade. We may,
 therefore, suppose, that all our Savior intended,
 was that the next time he went into the sea to
 fish, (which was probably the same or the next
 day) he should look into the mouth of the first
 fish he caught, and take out the piece of money
 which he would find in it, to pay their tribute.
 Accordingly, the passage might be justly trans-
 lated *πρὸς τὴν θάλασσαν, &c.* "Going, or when thou goest
 " into the sea, cast an hook, and take the *first*
 " fish that cometh up, &c." Mr. *Mayo*, per-
 haps, may object, that if *Peter* had went off in
 his boat to fish, he would not have employed a
hook, but have thrown out his *net* as usual. To
 this I would answer, that he must certainly have
 used

used a hook on other occasions as well as the present, or else he would scarcely have been provided with one; nor is it at all unusual for persons to put off in a boat or wherry, to a little distance from the shore, when they have a mind to fish with a hook.

But I proceed to another instance---Mat. xv. 24. *---where it is said that our Lord was sent εἰς τὰ πρὸβατα, &c.---“ Now, says our man of wit, should that be *to* or *into* the lost sheep?” “ *To*, you reply, doubtless.” And so mightily is he pleased with this wonderful and almost miraculous discovery, that he makes himself sure of carrying his point, and proving that εἰς can never signify *into*, in the case of *Water-baptism*, “ unless the lost sheep had *a cave* in them as well “ as the mountain.” Nay, that he may assert his supposed victory with a good grace, he plays upon his antagonist with all the assurance of a conqueror, and merrily adds, “ that the Doctor’s “ criticism will suit very well with the tenet of “ some, and furnish them with an invincible “ argument for transubstantiation, and Christ’s “ entering personally into them; their stomach “ is the *cave* into which he enters, by virtue of “ *hoc est corpus* or *hocus pocus*.” *Bravo, friend Harry!* this is well-play’d indeed!—Ah! Doctor, Doctor,---how I pity thee! For now, like a second *Goliath*, all thy learning and importance hath been slain at once by an upstart youth! How, then, in the name of sound criticism, how couldst thou be so far over-seen, as to tell the world that the meaning of εἰς is sometimes *into*, even---(woe betide the day when thou saidst so)---even, when it is connected with the *heretical*

element of water? Surely, Sir, you had never been so unwary, if you had but attended to the wondrous learning and abilities of this adventurous stripling. But, however, it is no great matter. You must e'en take it for your pains. For though such literary deceptions as yours may, like others, succeed for a time, they are generally detected and exposed at last by some ingenious *Non-pareil*. For my part, I am highly obliged to your learned opponent. Before I had the happiness to meet with his admirable pamphlet, I laboured under a mistake. For I verily thought, in my heart, that the poor invalid in John the 5th was inconsiderate enough to desire our Saviour to put him, not *on the side of the pool*, but *into the pool*; because those novices in *Greek*, the translators of the Bible, have been weak enough to render *εἰς κορυβήθραν* in that manner;---not considering, we may suppose, the eminent danger to which an actual dipping might have exposed the poor man's life. But thanks to thy most penetrating genius, O *Mayo*, we may now be satisfied that *εἰς κορυβήθραν* only signifies *ad piscinam*, *to*, or *unto*, or as it were *at the pool*. So that all the man desired was to be civilly laid down on *terra firma*, near the brink of the water. In the same manner, when Christ is said to have went *εἰς τὴν πόλιν* and *εἰς τὸ ἱερόν*, it doth not mean that he ventured *into the city*, or *into the temple*; but that he acted the wary part, and, for fear of his enemies, went only *within sight* of those places. But is this, say you, all the answer I am to expect to my *εἰς τα περὶατα*? No, Sir; I shall return an answer which will likewise serve for your *εἰς δικαιοσύνην* (*unto righteousness*) in Rom. iv. 3, 5, 9. and your *εἰς ἀλλοτρίαν* and *εἰς πάσας* and *εἰς ἑμὰς* in 1 Thes-

salonians iii. 12. and all other references of the same kind. I allow, with all my heart, that, in each of these instances, the preposition *eis* neither doth nor can signify *into*. But what is the reason? Why because it is not used in a *local* sense, or any thing like a local sense; and it would be strange indeed if *eis* should signify *in* or *into* a place, where *no place at all* is specified, neither immediately, nor by analogy. What you ought to have done, therefore, is *this*:---you should have proved that, when *eis* is *locally* used, (for that is the sense of it which chiefly concerns the controversy) it generally if not constantly signifies *to*, *at*, or *unto*, exclusive of *in* and *into*. But this you can never prove: and for that reason you have wisely declined it. For the truth is that, when *locally* used, *eis* generally, if not always, signifies *in* or *into*; where it signifies otherwise in one instance, it signifies thus in ten or twenty, to speak within compass. Take up your Greek Testament, (which, it may be, is your *ne plus ultra*) and examine if it does not. You have, indeed, been so very compassionate as to allow that *eis*, not only *sometimes*, but *often* signifies *into*. We are highly obliged to you for your condescension. But, the misfortune is, you will not acknowledge, after all, that it will bear this sense, in so much as one single individual instance which concerns the present controversy. What a pity, that such an obliging gentleman as you are, should be so mighty rigid, only to serve a turn! We have proved, however, *without* either your help, or your desire, that the preposition *eis*, when *locally* used, (as it always is where it relates to Baptism) will generally if not always signify *into*. Let me advise you, then, for the future, to be more attentive and less positive,

sitive ; and, if your pamphlet should bear a second edition, be just enough to expunge the sentence, in which you have told us, “ that “ “ signifies *unto*,” (that is, we may suppose, in a *local* sense, and exclusive of *into*) “ and is so “ rendered in hundreds of places.” Otherwise, you may let bigotry alone, and spare the Doctor as an Impostor, till you can make it appear that you yourself are not *a bigot to*, and *a publisher of* a doctrine which you have not skill to defend. I say, *which you have not skill to defend*. For, believe me, your capacity is not strong enough to raise the fabric of your own fame and importance on the ruins of Dr. Gill and *Antipædo-baptism* ; nor have you the requisite abilities to support your ambition, and stand forth as the *head of a sect*.

Your next attack upon the Doctor is because he hath told us that Baptism is a real representation of the burial and resurrection of Jesus Christ*, and was intended as such when it was instituted. The emblem you say is *imperceptible* ; “ so imperceptible that it can only be discerned “ by one or two of uncommon capacities.” This is true enough of *sprinkling*. “ For will “ any man in his senses say that a corpse is “ buried, when only a little dust or earth is “ sprinkled or poured on its face ?” I believe not. But baptism by immersion is a very proper emblem of burial. For as in burial a person is *covered with earth*, so in baptism he is *covered with water*. Here we have a real, a very suitable, and a very easy emblem. You cannot *prove* to the contrary ; and, for that reason, you have very cunningly given us the slip, and waved

* P. 32.

off the argument with a *sneer*. But truth can face ridicule at all times. You cannot deny that the apostle himself hath said, and that he hath frequently repeated the expression, that *we are buried with Christ in Baptism*. Doth he mean something? or doth he mean nothing? You was afraid to tell us. But if there is any meaning in words, he must intend a real analogy between burial and Christian Baptism. If he doth not, to what purpose is baptism mentioned? And if he doth, wherein consists the analogy? Answer me fairly and seriously, and you must give up the argument. You have pronounced the *Doctor's* account of this analogy a *whimsical interpretation of a scripture-allusion*. Produce a *better*, and then we need not take your *bare word* for it. But you have produced none at all. If you are so much concerned for Christianity as you pretend to be, why have you left us in the dark? But, to speak the truth, the emblem which you have inconsiderately ridiculed and derided, is so very striking, that some of your own party have been forced to allow from it, that it is *probable* that immersion might have been used in *antient times*. As to your tart rebuke bestowed upon the Doctor, because he hath told us, that the *end* of Baptism is to represent the burial and resurrection of Jesus Christ;--- I need only answer, that if it really *is* such a representation, (a point which we have already proved) it will naturally follow that it was *intended* to be so:---and the use for which any thing is intended may very properly be called the *end* of it. But, not to press upon you with too much severity, give me leave to ask you, what more important or more interesting trans-

actions

actions could *Christian Baptism* have pointed out and represented, than the burial and resurrection of the *Christian Saviour*? Transactions which are the glorious sources of all our present enjoyments, and of all our hopes of future happiness. You tell us, indeed, among other things, that the end of Baptism was to instruct mankind in their guilt and defilement through sin, and in the necessity of sanctification, and to signify the influences of the spirit. I will not say that you are mistaken; but I may safely tell you, that you cannot prove what *you* have said, in the same manner as the Doctor hath proved what *he* hath said; I mean, by *scripture-testimony*.

You proceed to inform us, that the Doctor either knows, or ought to know, that φωτισθεῖν, in Heb. vi. 4. is generally understood to mean persons *baptized*. For my part, I can see no reason to adopt the sentiment. It seems more natural to me to understand it of persons who have received the speculative knowledge of the gospel. Knowledge is frequently, and very properly compared to *light*. As to the *Greek* and *Latin* fathers, they may, as you say, for any thing I know to the contrary, speak of Baptism by the word φωτισμος. But is this any proof that the apostle did so too? One would think, if he had, that he would have done it oftener and more expressly. This use of the word seems to be too shewy and pompous to be of such an early date. But, granting that your notion is right; what will you gain by it? Is there any analogy between *enlightening* and *sprinkling*? I am not enlightened enough to see any. When a person is removed out of a *dark* place into a

light place, he is instantly *surrounded* and *encompassed* with the light. Ask any person of common capacity, if it is not so. But when a man is *sprinkled*, he is not *surrounded with water*. You say, indeed, that when a person is *immersed*, the water prevents the sight, and for a time makes *all darkness around him*. Be it so. But doth *sprinkling* water on a person's face *wash darkness away from it*? I cannot think it doth. Perhaps, then, you mean to refine upon the argument, and to tell us, that as it is a man's understanding which is enlightened, and as the seat of the understanding is supposed to be in the brain, and as the brains are lodged in the *head*, therefore that part alone should be baptized. If you was actually to offer such a droll hint, I should not greatly wonder at it. It would be altogether of a piece with many other pleasantries in your pamphlet.

But Christians are represented, you say, as persons *crucified with Christ* *. They are so. But what follows? Hath this any thing to do with Baptism? Or hath Dr. *Gill* ever said that it hath? You cannot answer in the affirmative. Learn, then, ingenuous Sir,---learn for the future to make a difference between what is argument and what is mere impertinence. If you had done this when you indited your pamphlet, you would never have enlivened this remark, by insinuating, as you really have done, that *pouring*, *shedding*, and *anointing*, are natural allusions to *sprinkling*, and valuable arguments for your favourite mode of Baptism. Really, friend *Mayo*, instead of supporting, you have killed and as it were *crucified* your cause.

The next argument * you have produced in favour of sprinkling, is that circumcision was applied—to what? Why, only to *one* part of the body. This is strange reasoning indeed! Are you in earnest? I can scarcely think it; but if you are in earnest, you must certainly mean, that *the circumcising a person's foreskin would be a marvellous pretty emblem of washing his face!* Fie for shame,---I could never have thought you capable of so much absurdity, if I had not seen it and read it with my own eyes!---I say---*of so much absurdity.* For, in the name of common sense, let me only ask you what possible likeness there can be between applying *water* to the flesh, and *cutting it with a knife?* Besides, if the *mode* of Baptism may be determined by circumcision, why not the *subjects* of it,---that is, *males* exclusive of *females*. If this, therefore, is the boasted new light, with which you have ornamented and embellished the present controversy, you have no great reason to be proud of it. You might as well have told us that because the paschal lamb in the passover was eaten with bitter herbs, therefore the wine in the ordinance of the Lord's supper should be dashed with wormwood, as a most exact and a most sensible representation of the bitter sufferings of Jesus Christ. For the Lord's Supper came in the room of the Passover, just as much as Baptism did in the room of circumcision; that is, *not at all*, as we shall prove in its proper place, when we proceed to discourse of the Baptism of Infants. This droll argument, therefore, which to me is a new one, is not only *very ridiculous*, but *wholly impertinent*.

Our dextrous opponent hath farther observed,* that our Lord hath exprefly declared that the washing the feet (a lefs noble part of the body than the face) with a bafon of water, was as effectual as if the *whole body* had been washed †. But is the washing of feet a Chriftian ordinance? Or did our Lord wash the feet of his difciples, on purpofe to fpecify the *mode of Baptifm*. We are no where informed that he did. On the contrary, you well know, that it was only intended as an emblem of Chriftian humility,---a virtue which is no fmall ornament to the character of profefors in general, but of *Chriftian minifters in particular*.

As to the 3000 ‡, who were *converted* in one day, you have not proved that they were all *baptized* in one day, in one place, by one perfon, and without previous notice. It is only faid that they were all *added* in one day. Added to what? Why to the number of thofe who heard and believed the gofpel. The fame expreffion is ufed in the 47th verfe; where it is plain that *added* doth not fignify *baptized*, but is to be taken in the fame fenfe I have here given to it. When I fuppofe that the 3000 were not all baptized on the very felf-fame day, I do not wholly proceed upon the bare word of the paffage itfelf, (which doth not fay that they *were baptized* in one day,) but likewise upon the ground of reafonablenefs and probability. For though they were all *added*, *i. e.* (by the Lord) or *converted* in one day, common fenfe might teach us that the apoftles and other difciples would fcarcely have baptized them, without a previous enquiry into their belief, or into the reality of their converfion, one by one,

* P. 34.

† P. 34.

‡ P. 35.

according as they offered themselves for that purpose :---a circumstance which will bear me out if I was to say, that their confession of the faith and their Baptism, one after the other, might not have been compleated under the space of *several* days. But notwithstanding this, (supposing all of them to have been already prepared by a previous profession of their belief *) it would not have been impossible to baptize them all by immersion even on the same day ; for, though we should suppose it to have been a full hour after noon before their Baptism began, there would have been time sufficient between that and night for the 12 apostles and 70 disciples to have baptized not only 3000, (about 36 or 37 people apiece) but even 3 times 3000. As to the want of convenience for the baptizing such a number of persons by immersion ; it is sufficient to observe, that the great frequency of private baths in *Jerusalem*, the several pools in it, and the many conveniences in the temple, would have served handsomely for the purpose, without creating a *bubbub* in the open streets ;---especially if we allow that they might not all have been baptized *on the same day*.

As to the *jailer and his household**, it was very usual in the climate where he lived to have baths either in or near their houses. We need not suppose, then, that he was obliged to walk a mile or two to be plunged in a river. Or if he actually went to the river where the oratory was, which is mentioned in verse the 13th, it may well be hoped that he had trusty servants, who would have taken care of the prison and the prisoners till their master's return. For according to the

* Which they must have made, if they had only been sprinkled.

† Acts xvi.

circumstances of the story, it is a clear case, that he took the apostles out of the prison into his own house, where they preached to him and his family, (see verse the 32d;) and that after this, he went out of the house to be baptized, (which he need not have done, if he was only to have been sprinkled); for after the Baptism of himself and his household, he reconducted the apostles to his house, and set meat before them, (see v. 33.)

Our author hath argued to as little purpose from the case of the Eunuch. We know, indeed, that he was upon a journey; and a long one too. What then, can be more improbable than that a personage of his high rank and distinction should be wholly unprovided, (as Mr. *Mayo* must suppose him to have been) with change of raiment? But this article hath been sufficiently discussed already.

Thus we have examined what our author calls his *evidences* and *demonstrations*. An impartial person, I believe will not regard them in that favourable light. He seems, however, to be so thoroughly satisfied with his performance, that he asks the doctor by way of a *parting Blow*, why he doth not endeavour to prevail upon his proselytes to imitate the superstitious Jews altogether? That is, to be *baptized naked*? “For if the whole body, says he, must be washed, it is necessary it be uncloathed; else the body is very little more *affected*, or wet, than by water’s being poured on the face.” And yet, in letter the 3d, he is mighty fearful lest even this method of applying water, little *affecting* as it is, should endanger the life of the subject. For my part, however, I cannot persuade myself but

what a person, who is dipped with his cloaths on, is as truly covered, and furrounded with water as if he had been naked, and is therefore as truly and as properly baptized to all intents and purposes. But why should I attempt a reply? Such an illiberal witticism is unworthy of a serious answer. In short, it is meer trifling, and discovers a hearty goodwill, rather to carry his cause at all adventures, than to find out the truth.--- Our author, a person of great intelligence hath farther observed, that “ some, for part of their “ garments being above water, have been overwhelmed again*”. But is this really true? And, if it is true, is the Doctor accountable for it? Or is a whole party to be condemned for the superstition of a few? I believe not. Nor is the *abuse* of any thing which is useful a sufficient reason why it should be *totally disused*. Some men will drink *wine* to excess. But who will consider this as any argument that others should drink none at all? Mr. Mayo doth not think it so, I dare say.--- Considering, therefore, the many unfair and fallacious proofs which he hath made use of to support the cause of sprinkling, we may say that though the prayer of one of the Doctor’s *lay-preachers*, (as our author hath quoted it) was not worded in the most flattering terms, it was, however, *far---very far*, from being altogether needless.

But hitherto, we have chiefly combated *the man of war*. We must now begin with *the man of wit*, who hath exerted his every power of ridicule to prove that dipping is a *grievous command*†. He tells us, that, in the case of women, it is *very immodest*; and we are all sensible that what-

soever is immodest must be very *grievous* to a modest person. But only notice the man's artifice. He ought to have proved that it is an immodest practice to baptize women, as they are baptized by the modern *Antipædobaptists*. To do this, he cunningly informs us, that it was the custom of some *in the 3d century to dip persons naked*; and then exclaims, with all the timorous and affected delicacy of a poor antiquated virgin---“ if *this* practice should prevail,---*La! how* “ *insufferably indecent*,---and, *La! how impu-* “ *dently immodest* would it be”!---What would be indecent, bashful Sir, and what would ~~be~~ immodest? To baptize a woman who is in a *proper dress* for the ordinance? No, truly; what then? why, *to dip her naked*. Really, Sir, this is not fair play. For if an *American savage* could read what you have wrote, would not he naturally imagine, from hence, that the dipping of naked women is *our* practice? He certainly would. Learn then, either to argue justly and to the purpose, or not to argue at all. But to prove the absolute and the flagrant indecency of administering Baptism by immersion, we are entertained in page the 16th, with a curious Latin note. “ Father *Conon*, “ it seems, who was engaged to anoint a naked “ young lass with the holy oil, was so embar- “ rassed by a certain carnal emotion, at the sight “ of primitive beauty, that he was necessitated “ to forbear the operation.” A mighty pretty, decent story this!---and doubtless of greater value than ten thousand *cabalistical legends, or Jewish fables*!---But *ad rem*, as you say:---to the point, modest Sir. What sort of likeness can there be, between anointing a naked lady with oil, and baptizing a woman in water, who is properly cloathed, and decently habited for that purpose?

For

For my part, I can see none; neither can you, nor any of your partizans, unless he is blessed *with the gift of second sight*. We may, therefore, suspect that this very modest and very cleanly *Latin* anecdote was purposely squeezed and rammed in, only to display your uncommon reading. One would think however, that it would have been advisable to have been a little more delicate in your collections. But come, Friend, if you talk of modesty,---what modesty or what decency can there be in your treatment of Dr. Gill? He is greatly superior to you, both in learning, and in point of age. We are commanded, you know, in Lev. xix. 32. *to rise up before the hoary head, and to honour the face of the old man, and fear the Lord*. Have you done this? Yes, truly; it calumny and abuse will pass for reverence and respect, you have done it to very sufficient purpose! you have accused the Doctor of ignorance, bigotry, contempt of worthy men, party-zeal, an ambition to be the head of a sect, pride, revengeful passion, covetousness, want of natural affection,--nay of absolute imposture! You have ridiculed, and abused, and vilified the man, and---very politely---condemned his *writings* to the privy-house. One would think you might have contented yourself with returning argument for argument, and proof for proof. But what can be expected from a person, who---like you---hath had the *amazing* modesty to introduce Baptism, and religious controversy into the very *coffee-houses* and *taverns*, and make it the sport of every infidel witling, and every profligate debauchee.

But to proceed ;---*immersion*, you tell us, is not only an immodest, and an indecent, but a
very

very *hazardous*, and a very dangerous operation*. Now, can you say this seriously? And can you say it without playing so merrily, as you have done, upon the *brawny arms* & the *Herculean strength*, which you suppose to be necessary in the operator? Alas! dear tender-hearted Sir! it may be, you have purposely applied yourself to some renowned *son of Galen*, and now inform us, upon his authority, that dipping will infallibly snip asunder the thread of life a great deal sooner than dame nature intended? What an instance, then, was it of your great humanity and benevolence, to give thoughtless and unwary Christians such public notice of their danger! But, after all, wherein lies this mighty danger? Truly, lest the dipper or operator should not chance to have bodily strength enough to perform his office in what you call a *masterly way*. The difference, then, of only five or six moments in the time of a person's stay under the water produceth all the danger. But, if it is lawful to trifle with a trifler, is not Mr. *Mayo*,---the sagacious and learned Mr. *Mayo*,---is he not philosopher enough to know, that the weight of all bodies *immersed* in water is abundantly lighter than when they are situated in the pure air;---and, consequently, that in water they are by far more wieldy. What need, then, either of *brawny arms*, or of *Herculean strength*? Or, wherefore should dipping be so very *dangerous*? You will tell me, I suppose, that if dipping may give a man a *cold*, and a *cold* may give him a *little fever*, and a *little fever* may presently increase to a *great one*, and a *great fever* may send him packing to his *grave*,---it will fol-

low, *secundum artem*, that *dipping* also may send a man to his grave. But wherefore should *dipping* give him a cold? Doth he stay an hour or two in the water?---*Scarcely a minute*. Doth he continue long in the same cloaths in which he was baptized? *Scarcely a minute*. For his wet cloaths are exchanged for dry ones as soon as ever he hath left the water. Where, then, is the danger? Where is the hazard? Many persons will do as much as this, even in the severest time of the year, not to *destroy* their health, but to *confirm* it. Really, Sir, so mighty fearful as you seem to be of water, one might almost suspect that you are afflicted with an *hydrophobia*, and that the very sight of it would throw you into a swoon. Otherwise, you could scarcely have imagined (as you do) that *Baptism by dipping is a more disagreeable, a more painful, and a more dangerous operation than even circumcision**. But why don't you improve upon your plan, and tell us, at once, that, in rainy or in very cold weather, it would be extremely dangerous to attend divine worship? There is, certainly, as much hazard in this case, and even more, than in being plunged into the water, and immediately shifted with dry cloaths. But your answer is ready. You will tell me, that if a man will expose himself to a thousand inconveniences of this sort, to dispatch his business in the world, the least he can do is to run the same risk to attend the service of his Maker. Let this answer extend, as it ought to do, to Christian Baptism, where the danger is not so immediate; or, rather, where the danger is only *imaginary*.

* P. 15, 18.

But let us hasten to Mr. *Mayo's Case of Conscience* *. “ There are, says he, several living “ credible witnesses of a man’s being dipped, “ who happening to have a weak or unskilful “ operator, or too long a *nose*, *part* of it was “ not under the water.” This is an important fact indeed, and deserves to be supported by the most credible and the most reputable witnesses alive ! But what then ? Why the cream of the jest is what follows. “ Query, was *he*, (that is, “ the man with the long over-grown nose) was “ this man, I say, properly *baptized* ? especially as several, for part of their faces, or “ arms, or garments, not being under the “ water, have been obliged to submit to a “ second dipping.”—Now, gentle reader, what dost thou think is the true import of this query ?—this witty, this delicate, this very harmless and very innocent query ?—Why, the query is—what shall I call it ?—It is, as it were, a *proclamation of victory* ! it is a fair signal to pursue with *might and main* ! In short, it is as much as to say, “ *are all the Baptists arrant “ fools, now, or are they not ?*” For you must know that the *Rev. Henry Mayo, master of arts*, is as merry a little mortal as any living. And when can a man be merry with a better grace, than when he hath heartily drubbed and baffled all his opponents ? Our cause is gone. The field of battle is his own. I mean he certainly *thinks so* ; and, for that reason, he is altogether as well pleased, and looks altogether as brisk as if it *really was so*. Some persons, perhaps, would return his query a *grave* answer. But as I have always thought it a great pity to disturb a friend in his mirth, I shall e’en reserve

my gravity for a more fitting occasion,---and, for the present, that our *funny little Theologue* may never want a play-thing to divert himself with, I shall beg his acceptance of the following merry fable. “ An honest *Athenian* who was “ footing it over a spacious heath, where not a “ single tree would afford him shelter, was so “ overpowered by the heat of the sun that he “ was obliged to halt and rest awhile on the “ ground. But such was his good fortune, that “ it was not long before he was overtaken by “ a young *Bæotian*, who was mounted on a sturdy “ afs. This he presently bargains for, and “ makes it his own; and thus accommodated, “ he resumes his journey. He had not, how- “ ever, advanced many furlongs before he was “ again so over-powered by the scorching rays “ of *Phæbus*, that he was obliged to dismount “ and repose himself in the afs’s shadow. The “ other soon comes up with him the *second time*, “ and being equally desirous of cooling himself, “ he insists upon his chapman’s rising and making “ room for the proper owner. No, says the “ *Athenian*, that can never be; for I have just “ bought the afs and paid for him, and may “ therefore justly call him my own. True, re- “ plies the *Bæotian*, the afs is certainly your’s: “ but though I sold you the *beast*, you ought to “ remember that I did not sell you his *shadow*. “ Accordingly, our citizen of *Athens* was obli- “ ged to rise, and yield that to the other’s youth “ and strength which in justice he might have “ claimed for himself.”---Now, the moral of this fable, good Sir, is---what do you think? Why it signifies that when a man hath a bad cause, which he is resolved to defend, every pitiful evasion will serve his turn;---nay, that, sooner than

fail, even a jeer and a sneer will supply the place of a proper argument. This I hope, Sir, is as full an answer as you can desire to your case of conscience.

But what shall I say, when you reflect upon *Antipædobaptism* as a *novel doctrine*? You have insinuated that immersion is not above *two centuries old*.* Who were those then who made a practice of *dipping naked*? You tell us, *some who lived in the 3d century*. This is strange indeed,---that immersion should have been practiced so early as even the *third century*, and yet be first introduced in the *15th or 16th century*. Verily,---men who utter falsehoods should have good memories. But you will be troubled to prove that it was first invented and introduced even in the *third century*; *dipping naked* might be so. But *dipping naked* is a manifest *abuse*:---an abuse of immersion; in the same manner as eating and drinking to excess would be abuses of the Lord's supper. But is it probable that immersion and the abuse of it were both introduced together? No; there must be time allowed, and one would think, some very considerable time too, for such an indecent innovation as *dipping naked*. But to cut the dispute, about the antiquity of Baptism by immersion as short as possible; it is sufficient to say that if it can be fairly proved (as I believe it hath been) that all the Baptisms which are circumstantially recorded in holy writ were thus administered,---we need no other voucher that the most ancient and the most apostolic mode of Baptism is immersion. Our author himself seems to be satisfied with this method of argument. For notwithstanding his flings at immersion as a novel custom, he hath

not attempted to quote any author either of the first, second, or *third* century in favour of *sprinkling*; which he would readily have done, if it had answered his purpose. He hath informed us, indeed, as abovementioned, that *dipping naked* was the custom of some in the *third* century: but this, if any thing, makes rather against him than for him. But, whether he knows it or not, Baptism by immersion, which continued 1300 years in the *Latin* church, excepting in the case of the *Clinicks*, and is still practiced in the *Greek* church, was first perverted into sprinkling by the *popish* schoolmen. It must farther be observed, to the honour of the church of *England*, that they have never yet established Baptism by sprinkling. They have only *permitted pouring*, in case of a weakly constitution. For, otherwise, the priest is directed by the *rubric* to dip the child in water *discreetly* and *warily*. So that in *England*, sprinkling hath been honoured with nothing more than a *presbyterian* sanction, which was given to it in the times of the civil war, by the assembly of divines:---and even there it was carried in favour of sprinkling against dipping by a single vote only, that is by 25 against 24. Let our author judge then, whether he hath not miserably overshot his mark in sneering, as he hath done, at the *Doctor's bigotted ancestors of two centuries past*.

He hath farther asked us whether or not it is to be supposed---“ that the head of the church
 “ would not have taken care that his members
 “ should never so universally and for so many
 “ years have departed from the mode of dipping, if it had been the only true way? *”
 This question might be readily answered by

another which is somewhat like it. How many years, think you, did the head of the church suffer, I will not say a single people, or a single nation, but all *Christendom*, (excepting a few of the Doctor's bigotted ancestors) to be involved and overwhelmed, and as it were intombed in *Romish* ignorance and superstition? How many years did he leave the whole christianized world, if we except a few individuals, intangled in errors, which are not merely circumstantial, but have the most dangerous and the most fatal tendency? According to your way of reasoning, we should infer from hence that *Papish* idolatry is true religion. The Catholics themselves have worn the argument entirely threadbare by preaching and re preaching, and printing and reprinting it, almost times out of number. But a Protestant, a Protestant Dissenter, and a Protestant dissenting minister should reason otherwise. You must certainly know, or ought to know, that as to the presence of Christ, with his church it is sufficient if he gives this where his church is, be they many or few, and where his ordinances are administered as he hath directed. For he hath no where promised that he will give a succession of visible or congregated churches. It is true, indeed, that in all ages he will have a number of faithful followers, and that his invisible church, which is built and grounded on himself, as on a stable rock, shall never fail. But that these shall always be assembled into a visible church he hath no where promised. Accordingly, for many hundreds of years together, it will be difficult to discover even a single church thus united, unless the people in the vallies of *Piedmont* may claim that title. We might add, if the general disuse of a religious institution

institution is any argument against the practice of it, that the very same corruption hath prevailed in the Lord's supper, which hath disfigured the ordinance of Baptism. For the former hath, for many ages, been so much perverted and adulterated, that it hath been metamorphosed into a mass of idolatry and blasphemy. Learn, then, intelligent Sir, learn now, if you never knew it before, that a multitude is *no criterion of truth*.

I shall close the controversy with observing, that the practice of *sprinkling* hath given a notable opportunity to the *Catholics* of embarrassing *Protestants* in the article of *oral* and *unscriptural tradition*. For, say they, if you can *sprinkle* your children without either a command or a precedent for it in scripture, you must do it from tradition and the authority of the church. And if you will submit to this in one point, why not in others? The very same advantage, upon the same principles, hath the established church over Protestant dissenters. For as one of them says—(*Whitby* in his *Protestant Reconciler*, page 289.)—" if, notwithstanding the evidence
 " produced that Baptism by *immersion* is suitable
 " both to the institution of our Lord and his
 " apostles; and was by them ordained to represent our burial with Christ, &c.—I say, if
 " notwithstanding this, all our *Dissenters* (he
 " must only mean the *Pædobaptists*) do agree to
 " *sprinkle* the *baptized infant*, why may they
 " not as well submit to the significant ceremonies imposed by our church? For since it is
 " as lawful to *add* unto Christ's institutions a
 " significant ceremony, as to diminish a significant ceremony, which he or his apostles in-
 " stituted

“stituted, and use another in its stead which
 “they never did institute; what reason can
 “they have to do the latter, and yet refuse sub-
 “mission to the former? And why should not
 “the peace and union of the church be as pre-
 “vailing with them, to perform the one, as is
 “their mercy to the infant’s body to neglect the
 “other?” Thus we see that infant-*sprinkling* is
 the grand plea for compliance, both with the
 church of *Rome* and the church of *England*.

Now, then, friend *Mayo*, we have each of us
said our say, and fought our fight, and must
 leave it wholly to the determination of the pub-
 lic, which of us hath most effectually baffled his
 man,—you the *Doctor*, or I *you*? It may be,
 you will think it an instance of great presump-
 tion, that an insignificant *Layman*, (as I am)
 should attack a *dignified Theologue*. But the old
 proverb will excuse me—*Amicus Socrates,*
amicus Plato, sed magis amica veritas—“So-
 “crates is a friend, and Plato is a friend, but
 “truth is a nearer friend.” I have, I must
 own, a respect for the cloth in general; and, so
 far as your labours have been useful, I have a
 real respect for *you*. But wherein you have en-
 deavoured to expose the truth, (though, it is to
 be hoped, not wittingly, and from *malice p^{ro}pri-*
etate,) you must not be angry that I have taken
 you gently to task. I have, to be sure, been a
 little familiar with you. I have, as it were, even
 taken thee by the hand, and addressed thee with
 the greatest freedom. Yea, I have some times
 ventured to be merry upon thee. But, in this, I
 have only imitated thine own example; which,
 if it is an offence, will I hope be a very excusable
 one. You will certainly find room for it under
 the

the spacious *mantle of your charity*. * But, *I hear you say*, what is become of my 5th letter? Have you read that? Yes, Sir; I have read it. But before I venture to answer it, I must wait to see, whether you will thank me, as you have done the *Doctor*, for the friendly pains I have taken with you already. I have but little time to spare;---and great would be the pity to oblige you with *that*, and have no thanks for it after all. But, however, not to put you out of heart, if nothing extraordinary should prevent me, I may possibly, before long, take the other turn with you, and say something upon the subject of *Infant-baptism*. In the mean time, give me leave to wish you well, and to admonish you, (if you should ever resume the pen of controversy,) that, though argument may shift tolerably without ridicule,---ridicule without argument will make but a scurvy appearance indeed! Join them together, and welcome.

“ *Omne tulit punctum, qui miscuit utile dulci.*”

Hog.

* See page 72. *infra*.

F I N I S.

E R R A T U M.

Page 44. line 22. read *unto a mountain*.











